

Title

Basic Power of the Blood.

A New Translation of the classic by Andrew Murray.

Rights

De Kracht van Jezus Bloed.

Original Dutch version 1894 by Andrew Murray. Public
Domain.

Basic Power of the Blood.

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Preface

Editor's Preface

This edition combines a new translation of *The Power of the Blood of Jesus* from the Dutch with an earlier short English work by Andrew Murray with a similar title, *The Power of the Blood of Christ* which originally appeared in

the monthly serial *The Life of Faith* in 1883.

Together, these works form a more complete combination than is present in either alone. It is our hope that the combination provides a more complete understanding than reading each of them separately might.

For the sake of maintaining some alignment with the English "Power of the Blood of Jesus", which is an abridgment of the early version, Chapter numbering is maintained to that version.

Where possible, basic English is used for the vocabulary and grammar. Since this is a rather advanced work, it is frequently not possible to make the ideas plain using basic language. See the glossary for some help with terms kept to help point the reader at exact meaning.

Dedication

1 Oh, my heart has many years
 knotted with pain and sorrow,
According to my blood's share,
 That sinners make snow white.

CHORUS In Jesus blood is power,
 In Jesus blood is power,
 In Jesus blood is power,
 It washes white as snow!

2 The pious sometimes told me
 How your heart is set right,
If one discovers how precious blood
 Us sinners turn snow white.

3 I came to Jesus, sick and lame,
 I Trusted in His blood.
He baptized me and I became
 Snow white in that flood.

4 He looked at me with his kind eyes,
 In which his love did glow;
And I was sure He had made me
 Already white as snow!

5 I tell everyone now,

That Jesus saves your life!
Trust the blood, and you'll find how,
It also makes you snow white.
Foreword

Foreword by Andrew Murray

It was on a voyage to Europe, in 1882, that in the course of my reflections on board, the thought of *The power of Jesus' blood* came to mind and kept my mind busy. It was as if I had heard the expression somewhere: it was also as if the word constantly tempted me to ask, and what is the power that blood can show? The activity of the word, and the contemplation of the scripture to find the answer, was a great blessing to me. When I considered the matter later, I concluded the phrase came from a song I had heard several years before that journey.

In the year 1883, I was led to take this topic for the weeks between the New Year and The celebration of the Resurrection. When the season of suffering was over, I found that there was still so much material that I still addressed some subjects. The first fifteen chapters in this volume originated in this way, and were written and published in that year for the church in South Africa. The last five were completed over the next 10 years.

This book is made because I have the deep conviction that we cannot point Christians too much at the truths that the Blood teaches us. A bold clean approach to God and communion with Him is impossible without a very vivid and powerful understanding of the working of Christ's blood. This action is a hidden, spiritual, divine, and therefore can only be experienced in a heart that is very tender and undivided under the guidance of God's Spirit. The more we understand the mind of the Lord Jesus, what animated Him at the outpouring of His blood, the more we will understand and experience the powers that will work in us. The forgiveness of guilt for us all, will be the glorious entrance to a life where the blood, as it was brought into heaven and remains there always, will be the true power of a heavenly life.

It is not without hesitation that I broadcast this bundle. There is a danger, in the attempt to reveal the heavenly mysteries in human words, to divert the souls from that which can really only bring the blessing: waiting for God to reveal them by His Spirit. I have tried to recall that as blood is the deepest mystery of redemption, so its power can be experienced only in a disposition similar to that of Him who poured it out, and therefore it is all upon the heart that has to do with it. I have confidence that for those who read the book out of this desire it can be of use and blessing; that for a time they engage in contemplation on all sides

of what is indeed the center of God's wonderful counsel of redemption.

It is my prayer that the Lord God may also introduce this teaching more deeply into the blissful experience of all his people, into their hearts and lives, how the blood shows His strength, and builds a relationship with God in the boldness and compassion that only the blood can work. He makes us experience and shows what it says that we have washed our clothes and whitened them in the blood of Lamb. Amen.

ANDREW MURRAY. WELLINGTON. July 17, 1894.

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Introduction

Power of the Blood of Christ

As to 'sinlessness,' I have all along said I never did and do not hold it. But being kept from falling, kept from sins, is quite another thing, and the Bible seems to me to teem with commands and promises about it. First, however, I would distinctly state, that it is only as and while a soul is under the full power of Christ's blood that it can be cleansed from all sin; that one moment's withdrawal from that power and it is again actively because really sinning ; and that it is only as and while kept by the power of God Himself that we are not sinning against Him; one instant of standing alone is certain fall. But (premising that) have we not been limiting the cleansing power of the precious blood when applied by the Holy Spirit, and also the keeping power of our God? Have we not been limiting I John 1:7, and practically making it refer only to 'remission of sins that are past,' instead of taking the grand simplicity of 'cleanses us from all sin?' 'All' is all ; and as we may trust Him to cleanse from the stain of past sins, so we may trust Him to cleanse from all present defilement; yes, all! If not, we take away from this most precious promise, and, by refusing to take it in its fullness, lose the fullness of its application and power. Thus we limit God's power to 'keep;' we look at our frailty more than at His omnipotence. Where is the line to be drawn beyond which He is not 'able?' The very keeping implies total helplessness without it, and the very cleansing most distinctly implies defilement without it. It was that one word 'cleanses' which opened the door of a very glory of hope and joy to me. I had never seen the force of the term before, a continual present, always a present term, not a present which the next moment has become a past. It goes on cleansing, and I have no word to tell how my heart rejoices in it. Not a coming to be cleansed in the fountain only, but a remaining in the fountain, so that it may and can go on cleansing." —*Memorials of Frances R. Havergal.*

There are very few among the many readers of the life of Frances Havergal who have not been struck by the remarkable passage in which she; describes her entrance into a new and fuller experience of the power of Christ's blood to cleanse from sin. And in many hearts deep longings have been awakened to understand and enjoy this full cleansing, and to know as a matter of personal experience the wonderful connection between the cleansing of the blood and the being kept by the mighty power of God from actual transgression.

The teaching and the profession of experience in the Salvation Army have directed attention to the same truth. The possession of a clean heart, the experience of an actual cleansing from all sin—since the days of Wesley and Fletcher, these expressions, and the truths they are meant to embody, have had a home in the great body of Wesleyan Methodists. But somehow they have there been kept so quiet that Christians around hardly knew that there were people who professed that these words were to them a daily reality. In the Holiness meetings of the Salvation Army they have come forward so prominently, and the public confession of a multitude of witnesses has been so clear and distinct, that many, who cannot accept the theory the Army holds, or the explanation it gives of the "cleansing from all sin," have yet been led to ask whether there be not a meaning in the word which the Church has not yet fully apprehended. And the question they want answered is, What is it exactly that God's Word teaches about the power of the blood to cleanse? They see it means something more than pardon. They think it cannot mean what the Army teaches, the entire eradication out of our being of all remains of sin; this would be at variance with what they find in God's Word. Is it not the promise of a blessing in which, while sin as a power remains in the flesh, or old nature, the heart is kept clean from all defilement of actual transgression before God? They long to know and prove to the full what the blood of Jesus can do for them.

The surest way to find an answer to the question will be simply to inquire what the word teaches about the power of Christ's blood. Faith always learns its lessons best when it turns away from the work to be done within, to the power above which is to do it. As it comes under the full impression of what God has spoken, it gets the courage to grasp and claim what He has promised.

In any complete inquiry into the power of an agent we shall ordinarily have to discuss these three questions: Wherein the power consists? what it

effects? and how it acts? If we take these three points in order to see what God's word says of each of them, we shall be in the way to get a full view of what it teaches of the power of the blood. We shall see what there is in Christ's blood that gives it such wonderful power, what the mighty works are which this power has wrought and can still work, and then what the way in which the blood can be brought into full contact with its object for the effecting of the purpose for which it was given.

Part A: What is the Power of the Blood?

What is the Power of the Blood?

"The life of the flesh is in the blood ; and I have given it to you upon the altar to make atonement for your souls ; for it is the blood that makes atonement for the soul. For the blood is the life of all flesh ; the blood of it is for the life thereof; for the life of all flesh is in the blood thereof." —(*Leviticus 17:11-14.*)

How does the blood of Jesus derives its wonderful power? or, where does that power come from? The answer God's word gives is very explicit. The life is in the blood: the blood is the life, and has, therefore, its value from the life. The blood of an animal has no more than the value of the life of that animal. The blood of a man is counted equal in worth to what the living man was. The blood of the Son of God has its worth and power from the life that was in Him : that worth and power are infinite. In dealing with the blood of Christ, we have to do with one of the mightiest realities of the eternal world ; it is the power of eternity, of the Divine life of the Eternal One, embodied and brought nigh to us in the blood. The infinite energies of the Divine life are the measure of the power of its agency in the work of our salvation. For, the blood is the life.

The blood is the life "given upon the altar." It is as such only that it has its power. The altar is the place of sacrifice, of death. Death is ever the fruit and punishment of sin. The blood upon the altar is the token of a life that has been sacrificed, given up to God unto death ; a life poured forth in submission to God's righteous judgment against sin. The blood upon the altar is then the emblem and expression, not only of the value of that life which was in it, but specially of the obedience which has yielded itself to honour God in bearing His punishment of sin. The blood of the sacrifice was blood offered in obedience to God's commandment. And so it was " the offering up of the body of Christ," His making His soul an offering for sin," His sacrifice of Himself," that gave His blood, in addition to its own intrinsic life power, its new and wondrous power to save.

For, God says, " I have given you the blood upon the altar to make atonement for your souls." The sin is atoned for or covered up by the blood. And how is this ? Because the blood upon the altar is the life that, as substitute, has already borne in death the punishment of sin, and is now presented before God free from the sin that had been laid upon it. " The

priest shall make atonement for him concerning his sin, and it shall be forgiven him." With the punishment borne and the sin atoned for and covered up, the way is opened for God to forgive, and for ever blot out the sin, and so restore the sinner to His favour. And so it is, as having made atonement and procured forgiveness, that the blood has its power.

Thus it is with the blood of the Son of God too. That blood will work other and mighty wonders ; but it is always and only as having made atonement that it has its power. Hence it is that Scripture sometimes speaks of pardon as if it were the whole of redemption ; it is the root, the life-principle, from which all the blessings of redemption come. " In whom we have redemption through His blood, the forgiveness of our sins " (Ephesian 1:7; Galatians 1:14). It was in the single act of blood- shedding that atonement was made ; it is in virtue of that blood-shedding, and the forgiveness of sin therein secured, that the shed blood continues to have such mighty power in heaven and on earth. Having once made the atonement, the blood of Christ, with its life-giving power, now becomes available as the channel through which His life can be communicated to us. Christ's blood was His and His only, until He died ; in His death the barrier was removed which prevented His making us partakers of His life ; with the atonement now made the atoning blood becomes our life. The blood is the life—His life and our life too.

1: Blood in the Bible

1: The Blood in the Bible.

"Not without blood." —*Hebrews 9:7, 18.*

In the Scriptures, God has spoken to us many times and in many ways; yet it is all the same voice, always the word of the same God. That is why it is so important sometimes to take the Scriptures as a whole and hear what it testifies in its various parts about some particular truth. Only then do we come to the full impression of the place that this truth really occupies in revelation, or rather in the heart of God. Only then do we discover the basic truths of Scripture that deserve our attention above others. In the way in which they always come to the fore at every new beginning in God's conduits, we have a divine hint about that which always remains unchanged in the alternation of the different divisions.

It is my desire to point out to you what the Scriptures teach us about the glorious power of the blood of Jesus and all the wonderful blessings that are prepared for us therein. I don't know how I can better lay the foundation for that proclamation and give better evidence for the superlative glory of that blood as the power of redemption, than by asking you to simply walk the Scriptures with me, and see there, which is the all-only place assigned to blood from the beginning to the end of God's revelation among men. It will appear to us that there is not a single idea that, from Genesis to Revelation, from the gate of Eden to eternal glory, comes to the fore more or more clearly than that expressed in that one word: the blood. We will learn in our examination what the Scriptures teach us:

- i. first in the Old Testament,**
- ii. then through the Lord Jesus himself,**
- iii. then through the Apostles,**
- iv. and finally in the Revelation of the future glory.**

I. We first hear the Old Testament. It starts at the gate of Eden. I do not even speak of that mysterious act within Eden, in which the ancient church has often found the first institution of the sacrifices, the killing of the animals whose skins the Lord took to cover the nakedness of man. We are not told of the manner of death. It is quite different with what happened at the sacrifice of Abel. When he brought the firstborn of his sheep and their fat to the Lord, this was a bloody sacrifice. Thus, even at the first act of religious worship, blood was shed at the gate of Eden. In the line of those whom Scripture calls believers, Abel is the first. By faith

he offered a multiple offering, and had a testimony that he pleased God. Both his faith and God's pleasure in him are most closely related to the blood. In the light of later revelation, it is a significant testimony at the entrance of world history that there can be no nearness to God, no fellowship with Him, no enjoyment of His pleasure except through the blood.

The Scriptures briefly outline the history of the next sixteen centuries, until the Flood, when there was no counsel before God against the dreadful power of sin but to bring to pass the whole world, and to bring forth a new earth from that dreadful water baptism. But behold, the new earth must also be baptized with blood; Noah's first act was to offer burnt offerings of all clean cattle in the ark to the Lord. As with Abel, Noah also had a new beginning, "not without blood."

Sin once again prevails, and this time God will lay the foundation of His kingdom on earth in a completely different way. In the divine calling of Abraham, and the wonderful birth of Isaac, God takes the formation of a people to serve Him entirely in His own hand. But this also does not happen without blood shedding. We see this in the holiest moment in Abraham's history. God's covenant has already been established with him, his faith has marvelously maintained, and it has been counted to him as righteousness. And yet he still has to learn again how Isaac, the child of the promise, who belongs entirely to the Lord, can be given entirely to God only in death, how nothing less than the death of natural life, because it is a sinful life, God can please. Isaac must die. Both for Abraham and for him, in a world under the law of sin, death was the only way to be completely free from one's own life, to be completely consecrated to God. Abraham must sacrifice Isaac: that was not an arbitrary command, but the discovery of the holy truth, that only through death can the truly God-sanctified life be born. But Isaac cannot die and live again, because of sin death would keep him. And look! there he is spared, and a ram offered in his stead. His life is saved by the blood that flows there on Moriah; "not without blood" he and the people who will come from him can live for God. But by the blood he is brought back from the dead in a parable; his resurrection life is through the blood. The great lesson of substitution is clearly taught here: the shedding of blood, as the sacrifice of the life of another in his place, saves the dead man. Four hundred years have passed. Isaac has become the people of Israel in Egypt. Israel, upon redemption from Egypt, will be recognized by God as his Firstborn Son among the nations. But here again, "not without blood." Neither the choosing grace that Israel had accepted as a people, nor the covenant faithfulness that

should not forget the promise to Abraham, nor the Almighty, which could certainly destroy the enemy, could remove the necessity of the blood. What the blood on Moriah did to a single person, as the father of the people, will be done here to the whole people. In the sprinkling of the houses of the children of Israel with the blood of the Passover lamb, in the institution of the Passover feast to an everlasting ordinance by the word, "when I see the blood, I will pass you by," the people should learn that no life is but by the death of the garment, no life but by the blood of a life given in our place, and usurped by sprinkling. Fifty days later, this is aptly confirmed once again. Israel has arrived at Sinai. God has announced His law as the basis of His covenant. That covenant will now be initiated; yet again, as the Hebrew letter expressly says (9:18) "not without blood." The altar and the book of the covenant were sprinkled with blood, as from God, and then the people. And with the word, "SEE, THAT IS THE BLOOD OF THE COVENANT," the covenant was declared to have its existence and its power in the blood (Exodus 24). Only the blood can bring God and man together in union and friendship. What was predicted at the gate of Eden, at Ararat, at Moriah, in the land of Egypt, is most solemnly confirmed here at the foot of Sinai: without blood no entrance to the Holy God. With this distinction, however, while on Moriah life was saved by the bloodshed on the altar, in Egypt's land by the sprinkling of the houses, here the persons themselves are sprinkled with the blood. The touch gets closer, the application more powerful. And now that the covenant has been established, the command follows immediately (Exodus 25), "They will build me a sanctuary, which I will dwell among them." They will have the full blessing of the abiding presence of the covenant God in their midst: in His house He will be found and served in His grace. The provisions for the furnishing and service of that house are made by Himself with the greatest accuracy. But look! of all that is the blood center and main point. Close to the court of the earthly palace of this Heavenly King, and the first thing you see is the altar of burnt offering, where the sprinkling of blood continues from morning to evening. Enter the sanctuary, and the most important thing you will find there is the golden altar, also always covered with blood, as well as the veil against which it stands. Ask what is behind that veil, and it will be said: that is the Most Holy, God lives there. And ask how He lives there, and how He is approached there, and the answer is, not without blood. The golden throne true. He who sits there has the blood on him; once a year enters the High Priest it is only to bring in the blood and offer God. The highest act of worship is the sprinkling of blood. And if you then learn further, you will hear that the blood is always

needed everywhere. At the dedication of the house, at the separation of the priests from the servants of the house, at the birth of every child, at the deepest humiliation for sin, as at the highest revelation, the only way is always and everywhere through blood to the fellowship and favor of this God. - And so it took fifteen hundred years day after day. At Sinai in the wilderness at Shiloh, in the temple at Moriah, it was not until He came, who would lift up the old, bring forth being of all shadows, and establish communion with the Holy One in spirit and truth. bring.

II. And what does the Lord Jesus himself teach us about the blood? With Him the old has passed away and everything has become new. He comes from the Father in heaven: from him we will hear in heavenly language which is the way to the Father. People sometimes speak as if that is not without blood ", in the Old Testament. What do we learn about this from the Lord Jesus? Hear the language in which his coming is announced. John the Baptist makes Him known in two ways, as the Lamb of God who takes away the sin of the world, and who baptizes with the Holy Spirit. The outpouring of the blood of the Lamb will precede the outpouring of the Spirit. All that the Old Testament taught of the blood will now find its fulfillment; only then can the ministry of the Spirit begin. Hear the language that the Lord Jesus himself uses. How clearly announced. He refers to His death on the Cross as what He came into the world, the indispensable condition of the redemption and life that He had brought. And that with this death the bloodshed was again the center of attention, He says very explicitly. When He spoke of himself in the Synagogue at Capernaum as the bread of life, of His flesh that He would give for the life of the world, He explicitly added His blood four times: "Unless you drink his blood, you have no life in yourself. " He who drinks my blood has eternal life: my blood is truly drink, who drinks my blood remains in me, and I in Him. " Without further explanation, the great principle is expressed that even He, who had come as the Son of the Father to bring us back the lost life, could not do this but die for us, give His blood for us, and then share the power of that blood. What the offerings had taught that man can only live by the death of another, that he had to live with a life liberated from death by the power of death, is confirmed by Jesus. He cannot communicate to Himself, and the eternal life that He has brought, except by first shedding His blood and letting us drink it. Wonderful truth! eternal life becomes ours not without blood. No less striking is the proclamation of the same truth in the last night of His life. Before He accomplishes the great deed of his life, and gives that life a ration for many, He institutes the Holy Supper. It will be the meal of the

New Covenant for the sealing and appropriation of the Testament in which He leaves everything to his heirs. "This cup is the New Testament in my blood, which is shed for you and many for the remission of sins, all drink from it." There is no forgiveness without bloodshed. And there is no life without the forgiveness of sins. But with his shedding of blood, He has acquired a new life for us. And with us to give us that shed blood, in which He gave up his own life, to drink, He communicates to us his own life. The blood shed is the atonement that frees us from guilt and death as the punishment of sin; drinking that same blood is the drink of life that gives us his life in us. First for us, then also for us his life is given in the blood.

III. What the Apostles Teach Us Under the Guidance of the Holy Spirit: We Must Do Research Here. With the Resurrection and Ascension, "the Lord has now become the spirit"; from now on they will no longer know Him by flesh. Now all sensual will fall away, and the deep spiritual truth of all the shadows will be unveiled. But look! here too the blood always comes to the fore.

See this especially in the Letter to the Hebrews. Intentionally written to prove that the temple service was unprofitable, obsolete, and near the disappearance, here, somewhere, we might expect the Holy Spirit to present to us God's counsel in pure spiritual truth. And it is precisely here that the blood of Jesus is spoken of in a way that gives the word new value to us. "By his own blood. He entered into the sanctuary, "" the blood of Christ will cleanse your conscience; " "We have the boldness to enter into the Sanctuary through the blood of Jesus," "you have come to Jesus the Mediator of the covenant, and the blood of sprinkling that speaks better things than Abel;" Jesus suffered to sanctify the people by his own blood; " "God has brought our Lord Jesus back from the dead through the blood of the everlasting Testaments;" through such language the Holy Spirit teaches us that the blood is essentially the center and the power of all salvation, and that it is in no other way expressed what we are proclaimed with divine and all-seeing power by this one word: the blood of Jesus . "NOT WITHOUT BLOOD" is as valid for the New as the Old Testament. Nothing but the blood of Jesus, which is poured out in kiss-death, can be the means of covering or taking away sin from God. We find the same teaching with each of the Apostles. Doesn't Paul tell us in the Letter to the Romans that the Atonement is by His grace "through faith in his blood," "that we are justified by his blood." To the Corinthians he declares the goblet "as a community of the blood of Christ." To the Galatians he constantly uses the related expression of the cross as God's way of salvation, as he unites with

the Colossians the two in the word "the blood of his crosses." To the Ephesians he says "we have redemption through his blood;" "we have been brought near by his blood." Hear how Peter speaks of us as elect to obedience and sprinkling of the blood of Christ, "as" redeemed by the precious blood of Christ. " Think how John writes, "The blood of Jesus Christ cleanses from all sin." "This is it that came by the water and the blood, which is Jesus the Christ; not by the water alone, but by the water and the blood. " You see how all agree to name and glory in the blood by name as the power in which eternal redemption is accomplished by Jesus and is applied by the Holy Spirit.

IV. But perhaps this language is that of the earth: what will it be from heaven? What does the book of Revelation teach us about future glory? It is of the highest significance that in what God has discovered to us of the glory of his throne, and the salvation of those who surround it, the blood still so expresses itself. On the throne John sees "a Lamb standing as a slaughter." When the elders fall down before the Lamb they sing, "You have been slain, and have bought us God with your blood." When he again saw the crowd that no one can count before the Lamb, and he should know who they were, he was told, "They have washed their long garments and whitened them in the blood of the Lamb." Later, when he heard the song of victory chanting the casting out of Satan from heaven, this was his content, "They conquered him by the blood of the Lamb." In eternity, in the glory of heaven, there will be no word in which all the great thoughts of God, the wonderful love of God's Son, the power of his redemption, and the joy and thanksgiving of his redeemed, can be summarized and uttered as this : the blood of Lamb. From the beginning to the end of Scripture, from the closing of Eden to the reopened Paradise, the golden thread runs: the blood is the one that unites the beginning and the end, so wonderfully restoring what sin had corrupted.

It is not difficult to say what lessons the Lord wants us to learn from the place we see, therefore, that the blood takes in Scripture and the counsel of God.

1. With sin and sinner, God has no counsel other than blood. To the victory of sin and the salvation of the sinner is the first, the deepest, the most glorious thought of God: THE BLOOD OF CHRIST.

Yes, it is indeed a thought that transcends all understanding: THE BLOOD OF GOD'S OWN SON. All the miracles of grace meet there as a focal point. The incarnation through which He accepted us flesh and blood, the love that did not spare but surrendered to death, the righteousness that could not forgive as long as the punishment was not borne, the place by

which He paid the righteous for us unrighteous , the atonement of sin and the justification of the sinner brought about by it, the restored communion with God, with the purification and sanctification to make communion for pleasure pleasurable, the true union of life with the Lord Jesus if He even His blood gives drink, the eternal joy of the song of thanksgiving: "You have bought us God;" these are but rays of the wonderful light that shines forth upon us from "the precious blood of Christ." The blood is the access to the Sanctuary, the access to the heart of God, to the knowledge and experience of the love that dwells there, of the love that is beyond knowledge.

2. Let the blood have the same place in our hearts that it has with God.

From the beginning to the end of the Scriptures and of God's guidance with men, from eternity—for the Lamb was slain from before the foundation of the world—and forever, in every moment of that eternity, God's heart has infinite pleasure rested and rejoiced at seeing that blood. Our heart will never rest, will find no salvation, except when we also learn to walk and boast in the power of that blood every moment. It is not only the penitent sinner who longs for forgiveness to be pointed to the blood. No, the redeemed will find that, just as God has lived in his temple and still dwells on a throne of grace, where the blood can always be seen, so there is nothing that our hearts so with the nearness of God, with God's love and God's joy, with God's holiness and God's glory, as if to take first place in the blood in our lives, and to be in the blood every moment in sight.

3. With sacrifice of time and effort, let us seek to know the full power and blessing of the blood.

This blood of Jesus is the greatest mystery of eternity, the deepest thought of divine wisdom. One does not think to sum it up in this way. God deemed necessary four thousand years to prepare man for it; We also need time before we come to the full understanding of what the blood can do. And even with time it will not matter if it is not deliberately made effort and sacrifice. The blood always demands the sacrifice of a life. The Israelite could not find the blood for his Atonement without sacrificing anything without a life of his own. The Lord Jesus did not give his blood, with sacrifice of his life, for us now to spare us the sacrifice of our life. Certainly not, but to make it possible and desirable for us to sacrifice our lives. The inner value of his blood is the spirit of self-sacrifice, where the blood touches the heart, there it works that same disposition. One learns to surrender oneself and one's own life to penetrate in the full force of that

new life that is brought into the blood. We are sacrificing our time to deal with God's Word in this matter. We renounce all sin and earthliness and our own will, which would hinder the working of the blood, because it is precisely these things that the blood wants to take away. We surrender ourselves entirely to God in prayer and faith not to think our thoughts or hold our lives, but if we have nothing to receive what he gives, then He discovers to us the glorious bliss that lives in our blood is willing to.

4. We can count on the Lord Jesus to reveal the power of his blood in us.

It is through this belief that all the blessings of the blood will come to us. We must not separate the blood from the High Priest who shed it and lives forever to sprinkle with it. Whoever gave his blood for us once, oh, sure, will now give it to us every moment. Trust Him for that. Trust Him to open eyes, give deeper insights, and learn to think about the blood as God thinks. Trust Him to internally apply and empower what He teaches you to see. Above all, in the power of His eternal High Priesthood, trust Him, every moment, continuously, to make the full effect of the blood in you so present, that your whole life may be an undisturbed indwelling in the Sanctuary of God.

Christian! You have come to know the precious blood, now hear the invitation of your Lord. Come closer, let yourself learn from Him, let yourself be blessed from Him, let Him Himself make his blood in you to be spirit and life, strength and truth.

Start in this moment to open your soul in faith to the full, powerful, heavenly workings of the precious blood, more wonderful than you have ever known. He himself wants to accomplish it in you. Amen.

2: Redemption through the Blood.

2: Redemption through the Blood.

"Because you know that it was not with things like gold and silver—things that will not last forever—that God bought you, so you could stop behaving foolishly, as you learned to do from your ancestors. Instead, it was with the precious blood of Christ that flowed from his body when he died that God bought you. Christ was a like the lambs that the Jewish priests sacrificed: Perfect, without any blemishes or spots." —*I Peter 1:18-19.*

In these sermons of suffering I have invited you to draw all my attention to the blood of Jesus. It is a blessing from the time of suffering that we observe the whole story of the Passion with mindfulness, and we consider from piece to piece what the Savior has endured for us. But it is also good to consider once again all suffering from a common point of view, and in this way to be fully impressed by what that suffering has wrought. The bloodshed is the midpoint and end of the Lord's suffering. In that blood all suffering suffers, through that blood the power of suffering is communicated and it has its divine effect. There is no power on earth and in heaven equal to that of the blood of Christ. Therefore it is of the utmost importance for the Christian not to be content with the faith that he is redeemed by the blood: he must seek to penetrate to the full knowledge of all that is contained in redemption in the blood, of what the blood is able to do to a soul, which surrenders itself undivided to its workings. Those effects are very different. Scripture speaks of the atonement through the blood, of the purification through the blood, of sanctification through the blood, of the union with God through the blood, the victory of Satan through the blood, the strengthening of life through the blood. These are distinct blessings, all of which are summed up in the one word: the Redemption through the blood. It is only because the Christian knows what these blessings he may expect of the blood, and what the wonderful power with which the blood can work all this, that he will experience the full blessing and the full joy of redemption. Before we consider these various blessings, we want to consider more generally the power of Jesus' blood today, and for this we will ask: What does that power consist of? What has that power wrought? and: How we can experience its effect.

I. What does that power consist of? Or, what is it that gives the blood of Jesus such power? Why does that blood only have the power that nothing else can have? The answer to these questions is given very clearly in Scripture (Lev. XVII: 11, 14): "The soul of the flesh is in the blood; therefore I have given it to you on the altar to make atonement for your souls; for it is the blood that will make atonement for the soul. For the soul of all flesh is its blood. " It is because the soul or life is in the blood, and because the blood of God is given on the altar, that the blood has power of reconciliation. 1. The soul or life is in the blood. Therefore, the value of the blood is after the value of the life that is in it. It . life of a sheep or goat is worth less than the life of an ox; therefore, the blood of a sheep at the sacrifice counted less than the blood of an ox (see Lev. IV: 3, 14, 27). The immortal life of man is infinitely more valuable than an animal, therefore his blood is more valuable than thousands of sheep or oxen. And who now expresses the value or power of the blood of Jesus? The holy soul of the Son of God dwelt in that blood; eternal life, the life of the deity was carried by that blood (Acts XX: 28). The power of that blood in its various workings cannot be any other than the infinite power of God. Glorious thought to anyone who surrenders to experience the full power of the blood on his soul. 2. But the power of the blood lies mainly in the fact that it was given by God on the altar for reconciliation. When we think of blood poured out, we think of death: death comes when the blood or soul is shed And death reminds us of sin: death is the punishment of sin. God gave the blood on the altar to atone or cover for sin. That is, the sins of the offender were laid on the beast, and the death that died was counted as the death or punishment for the sins that were laid on it. The blood was then given up to death in the fulfillment of God's law, and out of obedience to Him. As such it covered and atoned for sin. They were no longer imputed to the offender, but forgiven.

But that was all symbol and shadow until the Lord Jesus came. In the shedding of His blood, everything was truth and power. Not only was there already an infinite value in his blood. That value was infinitely increased again by the disposition in which the bloodshed took place. In holy obedience to the Father, in submission to the law and its punishment, glorifying the Father's honor and righteousness above all else, He poured out His life to death. As a result, the punishment was borne, the law was satisfied, the Father was honored. As a result, that blood has made sin reconciled and powerless. And the blood of Christ, which was already so powerful in itself, has now acquired the special power to blot out and take away sin, to open heaven to the sinner, to purify and sanctify the sinful

soul. and prepare for heaven.

It is because of the wonderful person whose blood it is, and the wonderful outpouring of that blood, to the fulfillment and satisfaction of God's law, that the blood of Jesus has such wonderful power. It is like the blood of reconciliation that the blood has the power to redeem, to work everything for and in the sinner that he needs for salvation. That is the answer to the first question, which actually contains that power.

II. What has that power wrought? this is our second question. When we see some of the miracles she has accomplished, we will believe what she can do for us. And we cannot do better than to learn from the Holy Scriptures how it praises the great things that have been done by the power of the blood. 1. Thus we read in Hebrews 13:20-21: "The God of peace has restored the Great Shepherd of the Sheep from the dead through the blood of the eternal testament." It was only through the blood that God could raise Jesus from the dead. Without the blood being shed even God's omnipotence could not raise him up again. He had come to earth as surety and bearer of the sins of mankind: it was only the shedding of blood that gave him the right to become eternal life through resurrection as a human being. The blood had satisfied the law and the righteousness of God. The blood had thereby overcome and nullified the power of sin. Thus death, because sin was its sting, and the devil, who had the power of death, had lost all right and power over him and over us. The blood was the destruction of the power of death and devil and hell: the blood of Jesus opened the tomb. He who believes that right, sees the close union of blood with the Almighty of God. Only through the blood can the Almighty of God work freely in sinful humanity. Where the blood is, that is where the resurrection power works, where eternal life comes. All the power of sin, of death, of hell has been completely ended by the blood: the power of Jesus' blood is beyond all thoughts. 2. Likewise, we read in Hebrews 9:12 "Christ entered His own blood once into the sanctuary, bringing about eternal redemption." We know how, under the Old Testament, God lived behind the veil. Nothing man could possibly push that veil aside. Only with the blood, or with his own death, was the High Priest allowed to enter. That too was a symbol of the power of sin in the flesh that separated us from God; God's eternal righteousness guarded the entry, that no flesh should appear before him. And look! there comes Jesus, not in the worldly, but the true Sanctuary. As High Priest and representative of his people, He asks for himself and for sinful Adamic children access to the presence of the Holy One. "Where I am, that they are with me," is his demand. He asks that heaven be opened to everyone, including the

greatest sinner who believes in Him. He obtains it. And how? Through the blood. "By his own blood. He entered. " Jesus' blood has opened heaven. And so it is still through the blood that the dominion of grace remains established in heaven. To be found in the midst of the seven great realities, even next to God the Judge and Jesus the Mediator, the Holy Spirit (Hebrews 12: 22-24) gives "the blood of sprinkling" a separate place. It is that blood in its ceaseless "speaking" and pleading that heaven holds open to sinners, and streams heavenly blessings from the throne upon the earth. It is through the blood that Jesus continues his mediation work continuously, the throne of mercy has existed entirely and continuously in the power of the blood. O the wonderful power of the blood of Christ! As it has broken open the gates of grave and hell to let Jesus and us with Him go out, so has it opened the gates of heaven to let Him and Him enter us. Opposite the kingdom of darkness and hell below, and the kingdom of heaven and glory above, blood has all-powerful power. 3. And if it can do so much against Satan and God, will it not have as much wealth in man for whose sake it was actually poured? We can be sure; especially to the sinner on earth the blood wants to show his miraculous power. Our text is just a few of many words of Scripture, in which it is expressed: "You have been redeemed from your vain walk through the precious blood of Christ." Redeeming that word is very significant. It actually means to release a servant by redemption or payment. Satan, or the curse of the law, or also the power of sin, is the hostile power under which the sinner is bound. And nn it is called, "you have been redeemed by the blood." The blood had paid the guilty ransom to the law, and so had nullified the power of Satan, of the curse, of sin. Where that blood had become known and accepted, there it had worked the redemption, truly liberated from the vain walk, from sinful life. Everything is contained in that redemption, from the first forgiveness of sin (Ephesians 1:7) to the full redemption of the body (Ephesians 1:14; Ephesians 4:30; Romans 8:24). Those to whom Peter writes were "chosen for the sprinkling of blood" (I Peter 1:2); it was the preaching of that precious blood that had struck and converted their hearts, had worked in them faith, filled the soul with life and joy. Each converted exemplified the miraculous power of that blood. And where Peter arouses them further to holiness, the precious blood is his motive; then he draws their eye. With the Jew in his self-righteousness and Christ-hate, with the Gentile in his wickedness and forsaking, this was the one that set them free from the power of sin. And this is the only thing that can give divine power day after day for the salvation of sinners. How could it be otherwise? the blood, which has so much power in hell and in

heaven, is also rich in the sinner's heart; we can never think too high or expect too much from the power of Jesus' blood.

III. How does that power work? This is the third question we would do. In what conditions, under what conditions can she accomplish freely in us the mighty and blessed works for which she is destined?

Here is the first answer, as everywhere in the kingdom of God, by faith. And because faith depends very much on knowledge, so as knowledge has inadequate insight into what the blood is able to do, faith also expects little, and the more powerful effects of the blood become impossible. Many Christians believe that because they have now received the assurance of the forgiveness of their sins through faith in the blood, they sufficiently know all that can be experienced of the blood. They have no idea that the words of God, like God himself, are infinite and unspeakable, that they have a wealth of meaning and blessing and strength beyond all comprehension. They do not think that when the Scriptures speak of purified by the blood such words are but the inadequate human expression of workings and conditions and experiences in which the blood inexpressibly gloriously reveals its heavenly life force to the soul. Such thoughts greatly hinder the deeper and more perfect functioning of the blood. Therefore, as we examine these days what the Scriptures of the blood say, let us cultivate the conviction that faith in the blood, even what we already understand, can reveal to us with far greater power than we have known until now. . And that it can also work in us an infinite amount of blessing, which until now was completely hidden. Let our faith be strengthened by looking at what the blood has already done. Hell and heaven are witnesses of this. Let our faith be strengthened in trusting the unfathomable fullness of the words of God. And let our whole heart be full of the expectation that, as we wash more in that blood and bathe deeper in that fountain, the cleansing, and invigorating, and life-giving powers will reveal more gloriously about it. This, however, is precisely what faith must do, wash itself, bathe in that fountain. We know what washing or bathing is: entering the most intimate fellowship with water, immersing yourself in it and surrendering to its action. Jesus' blood is a fountain, opened against sin and iniquity (Zechariah 13:1), an essential fountain that flows and works in the heavenly sanctuary through the Holy Spirit. By faith I put myself in the closest contact with those heavenly streams, I surrender to them, let them cover and penetrate them. I bathe in that fountain. The cleansing reinforcing powers cannot be absent. I have only by faith to withdraw myself from the visible, to represent me that spiritual fountain of the blood of the Savior, to plunge

myself there in the assurance that his blessed demonstration of strength will prove to me. Therefore, let childish persistent expectations of faith open our souls to the ever broader experiences of the wonderful power of the blood. 2. But there is still a further answer to the question, what is necessary for the blood to show its strength. The Scriptures very closely connect the blood and the Spirit: it is only where the Spirit works that the power of the blood is revealed. Thus we read (1 John 5:8): "There are three who testify on earth, the Spirit, the water and the blood, and these three are one." Water refers to baptism for repentance and the remission of sins. The blood testifies to the redemption in Christ. It is the Spirit who gives strength to both. Likewise, the blood and the Spirit are joined in Hebrews 9:14, "How much more will the blood of Christ, who has sacrificed Himself unendingly to God through the Eternal Spirit, cleanse your conscience." It was of the Eternal Spirit in Christ that the blood had its value and strength. It is still by the Spirit that the blood has everlasting power in heaven and hearts. The blood and the Spirit always testify together. Where the blood is honored in faith or preaching, there the Spirit works. And where the Spirit works, there He always leads souls to the blood. It was only after the shedding of blood that the Spirit could be shed: the union of life between the blood and the Spirit is an unbreakable one. Let us note this. If we want the blood to show its full strength to our souls, we must put ourselves under the doctrine of the Spirit. We must believe very much that He is in us and works. We must live as people who know that the Spirit of God really dwells in us as a seed of life and that He will accomplish the secret powerful action of the blood. We must be guided by Him. By the Spirit the blood will accomplish the work of purification and sanctification, with union with God.

"Knowing that you have been redeemed by the precious blood," the Apostle addresses the believers, raising them to hear the voice of God: "Be holy, for I am holy." They should know that they were redeemed and what that redemption meant. Above all, they should know that it was not by corruptible things like silver or gold, things in which there was no life force, but by the precious blood of Christ. To know, to see rightly what the preciousness of that blood was as the power of a complete redemption, would be the power of a new and holy life in them. Beloved Christians! that word also applies to us. We must know that we have been redeemed by the precious blood. The working of the redemption and the blood depends on knowing it. The more we understand the redemption and the strength and preciousness of the blood through which the redemption comes, the more we will experience it. That we therefore humbly enter the

school of the Spirit, to be introduced more deeply into redemption through the precious blood. Only two things are needed for this. The one, a deeper felt need and desire to know that blood better. The blood has been given to take away sin. The power of the blood is to nullify the power of sin. We are unfortunately! still all too satisfied with the rudiments of the deliverance from sin. Oh! if what is left of sin in us becomes our right unbearable. Should the thought no longer hold out for us that as redeemed we still do so much sin against God's will. May the desire for holiness grow stronger with us. How then would the heart not open at the thought: the blood has more power than we know, the blood can do even greater things for us than before. Oh, if there is more desire for deliverance from sin, for holiness and full fellowship with a Holy God, then we have the first thing that is necessary to be further taught of the Spirit what the blood in us can do. Then the second will follow, that desire must pass to expectation. It must be certain for us if we learn from the word in faith what the blood has done and still does, that the blood can show its full strength in us. Let no unworthiness, or ignorance, or impotence make us doubt. The blood works with an infinite life force in the soul that surrenders to it.

Surrender. Draw your eyes and heart to that blood. Open your innermost, your whole being to its working. The blood in which the throne of the kingdom of grace is established in heaven can also make your heart into the temple and throne of God. Get under the constant sprinkling of blood. Ask the Lamb of God to make his blood strong in you. You will certainly find that nothing equals the miracle power of the blood of Jesus. —Amen.

3: Atonement through the Blood.

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"They are justified free of charge by the redemption which is in Christ Jesus, whom God has proposed for a reconciliation through faith in his blood." —*Romans* 3:24-25.

Of the powerful workings of the blood of Jesus, all summed up in the word redemption, the Atonement is the first and the greatest. Thus it is also said in our text: "They are justified by the redemption which is in Christ Jesus," and then immediately explain how there is such redemption in Christ Jesus: "God has presented Him as a propitiation through faith in His blood." In the substance of the matter, in the work that Jesus did for redemption, as well as in the activity of the sinner who wants to share redemption, the Atonement is the beginning and entrance to everything else. It also continues to be important for the believer who is already participating in the Atonement to have deeper and more spiritual insight into her meaning and glory. If it is really in the Atonement that the power of blood and redemption actually has its root, then the further knowledge of that Atonement is the sure way to get to the full experience of that power. The mind that is led by the Holy Spirit will really penetrate the face of what that reconciliation means to us. That we keep our hearts very open to his teachings. To know the Atonement through the blood, we think:

1. Of the sin that necessitated it;
2. To God's holiness that decreed it;
3. To Jesus' blood that worked her;
4. To the forgiveness that results from it.

I. The sin that made the Atonement necessary. In all the work of Christ, and especially in the Atonement, it is God to do the taking away of sin: He would destroy it. The knowledge of sin is indispensable to the knowledge of reconciliation. We need to know what is in sin that needed to be reconciled, and how that atonement makes sin invalid. Then our faith knows what to grasp, and the way is opened to enjoy the full blessing of reconciliation in our hearts. To this end we must pay particular attention to the dual action of sin. Sin has its effect both on God and on man. The action in man is what is most watched for; the effect it exerts on God is more dreadful and of greater weight. It is precisely in this that sin

has its power over us. Because God rules everything, He cannot overlook sin. Because it is His firm will that sin give birth to misery and death, sin in God's will has its power over us. Redemption must also begin in this: if sin is powerless against God, so that God's law no longer gives it authority over us, then her power in us will also be broken. The knowledge that sin has no more to say to God will assure us that it can no longer do anything about us. And what is this effect of sin on God? In his essence He remains invariably the same: but in His attitude and behavior towards man there is an overall reversal. Sin is disobedience and rejection of God's authority. She seeks to rob Him of His honor as God and Lord. Sin is the strongest possible opposition to the Holy God. So it is inevitable that she must provoke Him to wrath. While it was his desire to walk in love and friendship with man, sin is in opposition to Him. Although God's love for man remains unchanging, sin prevents Him from admitting man to his fellowship. Instead of His love, she requires Him now to pour out His wrath, His curse, His punishment upon them. Terrible change that sin has wrought in God's relationship to man. Man stands before God as a guilty man. We know what debt is; something that can be demanded from a person, a requirement that he must make good and meet. Long after a sinful act has been committed, if we believe that there is no trace of its effect, the blame remains on man. God cannot forgo his claim that sin will be made good, that his violated honor will be maintained. As long as the guilt is not satisfied, in the nature of the matter for a Holy God an impossibility to admit the sinner in His presence. We believe that the great question for us is how we will be liberated internally from sin and its power: it is a question of no less weight how we can be delivered from the guilt that has already been accumulated for God. If the guilt of sin can be removed, the destructive effect of sin on God can be removed, if sin can be blotted out before God, then its power in us is also immediately broken.

It is only through reconciliation that the debt can be taken away from God. The word reconcile actually means covering up. The Pagan Religions also had the idea of reconciliation. But in Israel God has revealed what is the Atonement that can truly cover - truly hiding and removing the guilt from Him so that the original relationship between Him and man can be fully restored. This is what the true atonement must do: to take away the sin debt, the sin in its effect upon God, so that man can draw near to his God with the cheerful assurance: There is no longer the least sin debt to remove me from my God or hold back.

II. The Holiness of God who ordained the Atonement. We must also pay attention to this if we will rightly appreciate this reconciliation.

God's Holiness is His infinite moral perfection, by virtue of which He always gives and works good in others as well as in himself, hates and works good in others, and hates and judges everything contrary to good. So in this Holiness Love and Wrath are united together: the love that communicates, the wrath that rejects and digests what is evil according to the law of divine justice. It is like the Holy One that God decreed the Atonement in Israel, and took His dwelling place on the mercy seat. It is like the Holy One that He often said before the New Testament, "I am your redeemer, the Holy One of Israel." It is like the Holy One that God has devised the counsel of reconciliation in Christ. The wonderful thing about that counsel was that both holy love and wrath would find satisfaction in both. Apparently they were in irreconcilable conflict with one another. Sacred love would not let go of man. Notwithstanding all his sin, she could not forgo him; he had to be saved. The holy wrath could not forgo his demands either. The law was despised, God's honor violated, God's justice had to be upheld. There could be no question of letting go of the sinner until the law was satisfied. The dreadful workings of sin in heaven with God had to be made invalid again; the guilt of sin had to be made up for; otherwise the sinner could not be released. The only advice was: sin had to be atoned for. We have already said that the word reconciliation actually means covering up. That is, in the place where God saw sin, something else had to come and be put there before Him, so that sin could no longer be seen. And because God is the Holy One, and His eyes like a flaming fire, that which would cover sin had to be something that had actually made up for the evil of sin, and so blotted out in full truth the sin before God. really undone, and was no longer visible. The atonement of sin can only take place through satisfaction: satisfaction would be reconciliation. And because the satisfaction was through dress, sin could be punished, and yet the sinner could be saved. Thus God would be glorified in His Holiness and fulfilled its requirement: the requirement of Love in the salvation of the sinner; the claim of Justice in the maintenance of the honor of God and His law. We know how this was presented in the sacrifices under the Old Testament. The clean animal took the place of the guilty man. Sin was placed on the animal and the animal was punished. If life had been given in death, then punishment would have been borne. Then the blood as representative of the pure life, now free from the guilt of punishment, could come before God: the blood or life of the animal that had been punished instead of the sinner. Then that blood made atonement, covering the sinner and his sin, for in his place it had paid for the debt. There was atonement in the blood. But not a true one. The blood of bulls and goats

could never take away sin; it was only a shadow, an image of true reconciliation. A completely different debt would require quite different blood. According to the counsel that the Holiness of God had made, nothing less would make atonement for the blood of God's own Son. Justice wanted it; Love offered it: "We are justified by the redemption in Christ Jesus, whom God has proposed to be an atonement through faith in His blood."

III. The blood that effects the Atonement. The Atonement must be satisfying: the requirement of God's holy law must be met. The Lord Jesus did that. In a voluntary and perfect obedience, He fulfilled the law under which He had set himself. In that same disposition, of complete surrender to the will of the Father, He also bore the curse that the law had pronounced on sin. Everything that the law of God could ever desire or demand of obedience or of punishment was given by Him to the fullest extent: with Him the law was completely fulfilled.

But how could that fulfillment of the requirement of the law through Him be atonement for the sins of others? Because both in creation and in the holy covenant of grace that the Father had made with Him, He was recognized as the Head of mankind. Thus He could take the place of one and two Adam in His incarnation. When He became flesh as the word, He really put himself in communion with our flesh that was under the power of sin, and He took responsibility for all that sin had done against God in the flesh. His obedience and satisfaction was not only that of one man among others, but of Him who had communed himself with all men, and had taken their sin upon himself. As their head through creation, as their representative in the covenant, He could be their surety. If complete satisfaction of the law through his bloodshed took place, this could be an atonement, a covering of our sin. Above all, we must not forget that He was God. This gave divine power to unite with and take in his creatures. It gave his suffering the value of an infinite holiness and power. It meant that the merit of his bloodshed could be of far greater magnitude than all the debt that had to be reconciled. It made his blood really such an atonement, such a complete covering of sin, that the Holiness of God could find no more sin. She was blighted out in truth. The blood of Jesus, God's Son, has brought about an essentially perfect, eternal reconciliation. What does that mean? We spoke of the terrible effect that sin has had on God, of the dire change it brought about in heaven. Instead of receiving the favor, and the friendship, and the blessing, and the life of God from heaven, it was wrath and curse, death, and destruction that awaited man from there. He had to think of God with fear and fright, without hope or love. For sin

did not stop calling for revenge: the debt had to be claimed and paid. But look! the blood of Jesus, the Son of God, is shed, and sin is atoned for; everything has been restored. Now another change is taking place as essential and as vast as that which sin had brought about. For those who accept the Atonement, sin is undone. The wrath of God recedes and hides in the depths of divine love. The righteousness of God no longer has anything to frighten man; she kindly approaches him with the offer to fully justify him. God's face shines with joy and pleasure over the sinner who approaches Him. He invites him to the full community; He opens to him the fullness of His blessings. There is nothing left that can separate God; the atonement in Jesus' blood has covered sin; she is no longer seen with God; He no longer blames us for sins; the Atonement gives a perfect, an eternal redemption. O who expresses the value of that precious blood! No wonder it is mentioned for all eternity in the song of the redeemed, and as long as heaven lasts the praise of the blood will echo: "Thou hast been slain, and hast bought us God with thy blood" . But it is a miracle that the redeemed here on earth no longer hear that song more heartily, and are no longer filled with the glory of the power of the Atonement that brought about that blood.

IV. The forgiveness that follows that Atonement. That the blood has atoned for and concealed sin before God, and that it has brought about such a change in the heavenly realm - that does not benefit us if we do not participate personally. It is in the forgiveness of sin that this happens. God allows us to offer the full remission of all our sin and guilt. Because sin has been reconciled, we can now be reconciled to Him. "God was in Christ reconciling the world to himself, not counting their sins against them." At this word of reconciliation follows the invitation: "Be reconciled to God." He who accepts the atonement of sin is reconciled to God: he knows that all his sins are forgiven.

Scripture uses all kinds of images to express the perfection of this forgiveness, and to convince the frightened sinner's heart that the blood has truly taken away sin. "I blot out your transgressions like a cloud." "You have thrown all my sins behind your back." "He will fill our iniquities; You will cast all their sins into the depths of the sea. " "Israel's iniquity will be sought, but it will not be, and the sins of Judah, but will not be found."

This is what the New Testament calls justification. Thus it is said in connection with our text: "They have sinned, and are justified freely, through the redemption which is in Christ Jesus, which God has proposed for a reconciliation through faith in his blood, for a demonstration of his righteousness. that he may be righteous, and justifying him that is by the

faith of Christ." So complete is the Atonement, and so true is sin covered and blotted out that he who believes in Christ is regarded and treated as completely righteous with God: the acquittal he receives from God is so complete that there is nothing, absolutely nothing is to keep him back that he would not approach God with complete boldness. And to enjoy that salvation, nothing is needed but faith in His blood. The blood alone has satisfied everything: the penitent sinner, who repents of his sin to God, has to believe only in that blood. That is, he believes in the power of that blood, that it has actually atoned for sin; he believes in that blood, that it really is for him too; through that faith he receives forgiveness, he is spoken righteously. By that faith he knows that he is completely reconciled to God, and that there is now no less why God should not pour out His full love and blessing on him. When he raises his eye to the heavens that before were completely involved with the dark clouds of God's wrath and a terrible judgment, he sees no cloud anymore: everything is clear with the cheerful light of God's face and God's love. Faith in the blood reveals in his heart the same miracle power that the atonement in heaven has exercised. Through faith in His blood he becomes a partaker of all the marvelous blessings that the blood has acquired for him from God.

Fellow believers! Pray very much for the Holy Spirit to discover the glory of the Atonement and the forgiveness of your sins, which have become your blood in Jesus. Pray for enlightened hearts to see how completely the accusing and accusing power of your sin has been taken from God, and how He has turned to you in all the fullness of His love and pleasure. Open your hearts to the Spirit to reveal in you the glorious workings of the blood in heaven. God has presented Jesus Christ himself for a reconciliation through faith in his blood. "HE is an atonement for our sins" - always count on Him as the one who covers your sins before God. He puts himself between God and sin. God cannot see them. If you also put Him between you and sin, you will experience how complete the redemption He gives, how powerful the reconciliation by faith in His blood. Then the living Christ more and more reveals the powerful effect that the blood in heaven has had in your heart, and you know what it is like to walk by the spirit in the full light and joy of forgiveness. And to you who do not yet have the forgiveness of your sins, with what urge you call this word to "faith in His blood." Will you not then be moved by what God has done for the sinner? "Herein is love, not that we loved God, but that he loved us, and sent his Son to atone for our sins." The precious Divine blood has been shed, the Atonement is finished, and the message comes to you, "Be reconciled to God." If sin repents you, and you want to be delivered

from its power and service, you have only to believe in the blood. That is, open your heart to the impression of the word that God speaks to you; open your heart to the message that blood can also save you, yes you, deliver this moment. Just believe it; that blood is for me too. If you come as a guilty and lost one who longs for forgiveness, you can count on the blood, in which the Atonement has already been made, also covers your sins and immediately restores you to God's favor and love. That is why I pray you: Believe in the blood. At this moment, bow down to God, and tell Him that you believe in the power of the blood also to your soul. If you have said it, stay with it, keep with it: by faith in His blood, Jesus Christ will be the atonement of your sins. —Amen.

4: Cleansed by the Blood.

4: Cleansed by the Blood.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin." —*I John 1:7.*

We have already seen that the first and primary action of the blood is the atonement of sin. And also that the fruit of the knowledge and faith in that reconciliation is the forgiveness of sin. Forgiveness is nothing but the declaration and application in the heart of the sinner of what has been done in Heaven for his benefit. However, this first action of the blood is not the only one: as the soul surrenders by faith to understand and enjoy the full power of that Atonement through God's Spirit, the blood exerts its further power, and works those other blessings which are attributed to it in the Holy Scriptures. One of the first of these effects of the blood of the Atonement is the cleansing of sins, and this time we want to hear about this what God's Word has to say.

Many times it is said of purification as if it is nothing but forgiveness or cleansing of guilt. However, it is not so: Scripture does not speak of being clean of guilt. The cleansing of sin indicates the liberation from the stain, not the guilt of sin. The guilt of sin has to do with our relationship to God, and our responsibility to make up for what we have done wrong or to bear the punishment. The stain, on the other hand, is the internal staining and uncleanness that sin brings to us, and this is what cleansing has to do. For every believer who wants to enjoy the full salvation that God has prepared for him, it is of the utmost importance to understand rightly what this purification by blood means.

In order to come to a straight knowledge of what Scripture teaches, we must first see what the word in the Old Testament means, then what is the blessing meant in the New Testament. Then we learn how we can find the full enjoyment of that blessing.

I. The purification under the Old Testament. In the service of God, as it was decreed in Israel by the hand of Moses, there were two kinds of activities by which the people of God had to be prepared to draw near to Him. These were the Sacrifices and the Purifications. Both had to remind man, though in different ways, how sinful he was and how unfit to approach the Holy God. Both also had to depict the redemption through which the Lord Jesus would once again restore communion with God.

Often one thinks only of the offerings as the prophecy of the redemption in Christ, but the Letter to the Hebrews explicitly also mentions the cleansings as 'an image for the present time, in which gifts and sacrifices were offered, consisting only in food and drink and various washings and justifications of the flesh, imposed until the time of correction' (Hebrews 9:9-10). And if we imagine the life of an Israelite, then we will see that no less was the awakening of sin and the need for redemption by those cleansings than by the offerings. The cleansings must also teach us what the power of the blood of Jesus actually is.

One of the main cleanings can serve as an example. If someone was in a tent or house in which there was a dead person, or if he had touched a dead bait or bone, he was unclean for seven days. Death as the punishment of sin made unclean all who came into communion with it. The purification took place by the ashes of the young cow (Numbers 19; Hebrews 9:13-14) on which water was poured, dipped in it, and the unclean was sprinkled; then when he had bathed he was clean again. Likewise, the word unclean, clean, and clean is also used concerning the healing of leprosy (Leviticus 13 and 14), a sickness that was considered a slow death, a living death. There also he who was to be cleansed should wash himself with water, and be sprinkled first with water in which a bird had been slaughtered, and later with blood. The careful consideration of the laws of purification will teach us that the distinction between these and the offerings was especially twofold. One was this. The offering related to certain offenses for which atonement had to be atoned. The purification had more to do with conditions which were not sinful in themselves, but which had arisen from sin, and therefore had to be regarded as defiling among the holy people of the Lord. The other distinction was that in the sacrifice nothing was done to the person himself. He saw the blood sprinkle on the altar or carry it into the sanctuary; he had to believe that this was a reconciliation before God. But nothing was done about himself. This was the most important thing in cleaning. The staining was something that had come to him by internal sickness or external touch, to which the washing with water or the sprinkling of God's decree was to be performed. Cleansing was something he could feel and experience, and it brought about a change not only in his relationship to God, but in his own condition. In the offering something was done for him before God, in the cleansing something was done about him by God. The offering looked at the guilt, the cleansing at the blemish of sin. . The same meaning of the word clean and cleansing is also found further in the Old Testament. Thus David prays in Psalm 51: "Cleanse me

from my sin. Drain me with hoops, and I will be clean. " De-sinning is the word most commonly used of the cleansing of someone who had touched a dead person, including the ho-pee referring to it (Numbers 19: 6, 9, 12, 17, 19). David prays for more than forgiveness; he had confessed that he was born in iniquity, that his nature was sinful; he prays to be cleansed internally. So he also uses the same word when he prays a little later, "Create a clean heart for me." Cleanliness is more than forgiveness. Likewise, the word with Ezekiel refers to an internal condition in which change is made. This is evident from what we find (Ezekiel 24:11-13) to be true, speaking of the melting of impurity, "he then says," because I have cleansed you, and you are not cleansed. " And then later speaking of the New Covenant (Ezekiel 36:25), "I will sprinkle clean water upon you, and you shall become clean, from all your filthiness and idols I will cleanse you." The same word Malachi uses concerning the fire (Malachi 3:3), "He will sit purifying and purifying the silver, and He will purify the children of Levi." The purification with blood and water and fire is the image of the purification to be given in the New Covenant, an inner purification and deliverance from the stain of sin.

II. The blessing, which in the New Testament is meant by purification. Here there is often talk of a pure heart. "Blessed are the pure in heart," says the Lord Jesus. Paul speaks of "the love of a clean heart", of "those who call on the Lord out of a clean heart." As well as "a clear conscience". And Peter also speaks of loving one another out of a pure heart. We think of purification as being attributed to God, "God having cleansed their hearts by faith" (Acts 15:9), to the Lord Jesus "that he might cleanse his own people" (Titus 2:14).), and also to ourselves, "Let us cleanse ourselves from all contamination of the spirit and of the flesh" (II Corinthians 7:1). All these places remind us that purification is an internal work, which is wrought in the heart, and which follows forgiveness.

This is particularly evident in the words of our text. There the word is not used of the grace of forgiveness received at conversion, but of the effect of grace in God's children who walk in His light. "If," it is said, "we walk in the light immediately. He is in the light, so the blood of Jesus Christ cleanses His Son from all sin. " That it pertains to something more than forgiveness is also evident from what follows (I John 1:9), "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The purification is what comes after the forgiveness; the internal and experiential application of the power of the blood to the heart of the believer. According to the word this is done first in the cleansing of the conscience. Thus we read in Hebrews 9:14, "How much more will the

blood of Christ cleanse your conscience from dead works to serve the living God." The report, which was made beforehand of the ashes of the young cow sprinkling on the unclean, indicates the personal experience of the power of blood. Conscience is not just the judge to pronounce our deeds, it is the inward voice that bore of our relationship to God and God's relationship to our testimony, when it is cleansed by blood, it has the testimony that we To be completely pleasing to God. As the Hebrew Letter says, "Once cleansed, we have" no more conscience of sin "(Hebrews 10:2). We receive by spirit the inner experience of how utterly the blood has freed us from the guilt and power of sin, and that we are completely taken with our born-again nature from under its rule. Sin still dwells in our flesh with its temptations, but it has no power to rule. The conscience is cleansed, there need not be the slightest shadow or separation between God and us, we look to Him in the full power of redemption. The conscience cleansed by the blood testifies to nothing less than a perfect redemption and God's full pleasure. And if the conscience is cleansed, then also the heart, of which the conscience is the center. That is why we read, "having the heart cleansed from an evil conscience." Not only the conscience but also the heart must be cleansed with its sense and will, with its thinking and endeavor. In the blood through which Christ gave himself to death and also went back to heaven, the power of death and resurrection of Christ works continuously. That power kills the sinful lusts and dispositions. "The blood of Jesus Christ cleanses from all sin," both innate and immediate. The blood exerts its spiritual heavenly power in the soul. Who is under the full effect of the blood, finds that this prevents the old nature from showing its power. The blood suppresses and kills the lusts and lusts, and purifies them all so that the spirit can bear its glorious fruits. At the slightest stumble, the soul immediately finds repair and purification; even the unconscious sins are rendered powerless by His power.

We made a distinction between the guilt and the blemish of sin. This is of great importance in teaching. But in life, we must remember this, they are never separated. It is with sin as a whole that God and that also the blood has to do. Every true effect of the blood exerts its power simultaneously on the guilt and the blemish; reconciliation and cleansing always go together.

And this action of the blood is a ceaseless one. Many believe that the blood is there, that when we have sinned again, we should go there to wash. No, just as a fountain always flows, and what is placed in or under its current always purifies, so it is with this fountain, which is opened

against uncleanness (Zechariah 13:1). The eternal life force of the Eternal Spirit works in the blood; through Him the heart can always pass without sprinkling or intermittent under the sprinkling and cleansing of the blood. In the Old Testament, cleansing depended on some deeds; in the New she has her existence in Him who always lives to pray. Wherever faith sees and desires this, and seizes it, the heart can always be under the protective and cleansing and blessed power of the blood.

III. The way to get to the full enjoyment of this blessing. Every Christian, who through faith takes part in the blood of Christ, also takes part in his cleansing power. But the experience of that power of cleansing is usually very poor for various reasons. It is therefore of great importance to know what are the conditions of the full enjoyment of this glorious blessing.

The first is certainly the knowledge. Many believe that forgiveness is all they receive through the blood; they also search and find no more. Happy when we begin to see that the Spirit of God, with each of the various words He uses in Scripture about the workings of blood, has a special purpose, and then begins to ask about that special meaning. Let someone who truly longs to know what the Lord wants to teach us with this word carefully compare all the places where purification is spoken of, and he will feel that there is much more promised than debt relief. He will understand that cleansing by washing serves to remove the blemish, and although he cannot fully explain how this is done, he will be convinced that he has a blessed internal effect from the blood to purify the effects of sin in can expect him. The knowledge of the truth in this will be a first step on the way. The second will be: desire. It is to be feared that our Christendom is all too satisfied with the experience of shifting the word that must apply from this earthly life, "Blessed are the pure in heart" to the future life. There is too little insight that purity should be the hallmark of every child of God, because it is the indispensable condition of his fellowship and the enjoyment of his salvation. There is too little inner desire to really be pleasing to the Lord in everything and always: sin and its staining is too little a burden. God's word comes to us this day with the promise of a blessing that truly had to make all our desire go. Christian! the blood of Jesus cleanses from all sin: if you know how to surrender it rightly, it can do great things in you. Would you not long to experience His glorious cleansing effect every hour, and to be kept from all the corruption of your nature for the many spots on which your conscience so constantly condemns you. Oh, let your desire be awakened, become greedy for this blessing, and test God to work in you what He as the

faithful has promised, "the purification of all iniquity." But then the third step must be; the sacrifice of all that is unclean. Sin is polluted in our nature and in the world; the purification cannot take place where there is not the complete separation and sacrifice of everything. "Do not touch the unclean," is God's call to His elect. I must recognize that all relations in which I am alive are defiled: my friends, my property, my spirit, I must sacrifice everything, so that the precious blood cleanses me in every way, and every action of my mind and mind. pierced with His purifying power. He who wants to keep back something, even the smallest, cannot find the full blessing: who wants to give up everything, who wants to have his whole life dipped in the blood, he is on his way to fully understand the word: »the blood of Jesus cleanses from all sin. " Then the last requirement is: full faith in the power of the blood. Not as if we have to give the blood its effect through our faith. No, the blood has its strength and effect without ceasing. It is our unbelief that the heart closes and interferes with its action. And faith is nothing but the removal of that obstacle, the opening of the soul to the Divine power-work, with which the living Lord will apply the blood. Yes, let us believe in the cleansing by the blood. *

You have seen a jumping fountain in the middle of a lawn. From the much-traveled road, which runs along the border, dust is constantly coming over all the green, which is on the side of the road. Where, however, the spring fountain ceaselessly drops its invigorating and cleansing drops, there you see no sign of the dust, everything remains green and fresh and clean. Thus the precious blood of Christ, for the Christian who appropriates it in faith, gives without ceasing his blessed effect on the soul. Who by faith entrusts himself to the Lord, and believes that it can and will happen, it is given. The heavenly, invisible, spiritual workings of the blood can really be experienced at any moment. His strength is such that I can always remain in the fountain, always dwell in the wounds of my Savior. Believing Christian! come I pray you, test it, how the blood of Jesus can cleanse your heart from all sin. You know the joy with which a weary traveler or a weak person will bathe in a fresh stream, and plunge under the water to experience its cooling and cleansing, healing and strengthening effects. Lift up your eyes in faith, and see how a stream from heaven continuously falls on the earth; it is the blessed works of the mind, through which the power of Jesus' blood flows over the souls to heal and cleanse. Oh, plunge into that stream, believe in simplicity, that the word "the blood of Jesus Christ cleanses from all sin," has a divine meaning deeper and more expansive than you think. Believe that it is the Lord Jesus Himself who wants to wash you in His blood and

fulfill the power of that word in you. And count on the purification of sin through the blood as a blessing, in whose daily enjoyment you can certainly rejoice. —Amen.

Part B - Effects of the Power of the Blood.

Effects of the Power of the Blood.

We've discussed at length what the Power of the Blood transforms Believers. Let us now see how this takes place, what the effects are which this wondrous new agent, that has been introduced into God's world, can produce. We shall best discover this if we simply take some passages of Holy Scripture in which what has been accomplished by or through the blood comes to light. As we look to what it has done, our faith as to the nature of its work in us, and the certainty of that work being done effectually, will grow brighter and stronger.

We begin with Hebrews 13:20—"The God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, perfect you in every good work." Here is the first great wonder wrought through the blood—the power of sin was so entirely broken that God could raise Him out of the dead. Even the omnipotence of God could do it only through the blood. It was through the blood that Christ had access to His resurrection-life. And so still, the blood and God's omnipotence are linked together ; as the heart believes this, and yields itself to the blood as the power that has conquered sin, God's mighty power is made manifest : the blood becomes to the believer, as it was to Christ, the door into all the power of the resurrection-life. Where the blood is there the mighty power of God is too. "He brought again our Lord Jesus from the dead through the blood." Where the blood is there is victory over sin and death, where the blood is there is the power of the new life.

The following text will lead us a step farther on— Hebrews 9:12, 22, 23: "By His own blood He entered once into the holy place, having obtained eternal redemption for us." "Almost all things are by the law purged with blood; it was therefore necessary that the patterns of things in the heavens should be purged with these, but the heavenly things themselves with better sacrifices than these." As it was the blood broke upon the gates of death and hell, for the Saviour to come forth, so it was the blood that opened for Him the gate of heaven to enter in. It was only by the blood that the Mediator could get access to heaven and to His mediatorial throne ; it is only by the blood that the kingdom of grace has been established and is maintained there. Tho blood, is that Divine unceasingly active energy by which the life and the holiness and the bliss of the upper world is kept open to and flowing down on sinful man. It is

only in the blood as it subsists in heaven, that the everlasting redemption which was accomplished in the blood-shedding has its continued action.

The presence of the blood in heaven as a distinct spiritual reality is very remarkably brought out in another passage—Hebrews 12:24 : " Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaks better things than that of Abel."

Here, in union with such distinct concrete existences as the other objects named, the blood of sprinkling is set before us in the places it occupies in heaven. The blood is ever there to carry out, in its Divine application, the objects for which it was poured out in atonement.

And now come the texts which tell what its power can do for man. Hebrews 10:19: "Having boldness to enter into the Holiest of all by the blood of Jesus, by a new and living way, let us draw near." Ephesians 2:13 : " In Christ Jesus ye who sometime were afar off are made nigh by the blood of Jesus." The same access into the Holiest of all which the blood gave Jesus it gives us too. The Holiest of all, the nearness, the presence of God, is not a locality. To be made nigh to God is not merely a judicial act, leaving us in character and disposition what we were before. We speak of those who had differed coming nearer each other, as they begin to think or feel with each other. To be made nigh to God is a living spiritual fellowship. And the blood that was shed in atonement has this power ; it lifts the soul into actual living fellowship with the Holy One. It is by the blood that the unapproachable heaven of God's Holiness has become our Holiest of all, where we live and walk ; where we live by faith in the blood-power, that mighty power avails to make that presence a reality, to lift and keep us there. The power of the blood does this. The experience of this blessing may be gradual, and in its incipient stages in many cases very different. This is simply because of unbelief: we do not know and believe what the blood can do for us.

But the blood can do a still mightier work. It not only gives us access to God, it gives God access to us. The blood has not only purged the heavenly temple to give us a place there ; its power, more wonderful still, can make our heart the throne and temple of God, and bring Him to dwell there. Hebrews 9:14 : "How much more shall the blood of Christ . . . cleanse your conscience from dead works to serve the living God? " Hebrews 10:22 : " Having our hearts sprinkled from an evil conscience." In

unfallen man, conscience was God's inward witness, through whom the Spirit gave unceasing testimony as to what was indeed pleasure to God. It is the work of the blood to cleanse the conscience ; not only to take away the sense of condemnation of the past, but to become a witness reminding the soul of the will and love of God.^a Man's heart was originally created to be God's temple as much as heaven is. In heaven, we have seen, the throne, and reign and work of the Mediator are maintained in their blessed action only through the blood. The power that does this in heaven does it in the heart too, as it sprinkles it from the evil conscience, so that there is no more conscience of sin. It brings in the presence of God with such power that the heart itself becomes the holiest of all. In the blood-shedding the veil was rent; the blood-sprinkling in the heart makes that rent veil an experience— the flesh, everything that separates from God, has been removed by the blood. There is now no more any separation between the holy place where the priests dwell, and the Most Holy, where Jehovah dwells; the hidden glory of the holiest of all shines out into and through the holy place, the scene of ordinary life and work for the priests. Yes, the blood has the power to make all this a distinct and personally-experienced reality.

The Temple of God is holy ; it is only in man made holy that God can dwell. See how Scripture teaches us that this, too, is what the power of the blood must do ; it not only cleanses, but it makes holy too. Hebrews 13:12.: "Jesus, that He might sanctify the people through His own blood suffered without the gate." The blood sanctifies or makes holy. There is not a larger or higher word in the Holy Scriptures than the word holy. It is the most complete expression for the perfection of the Divine glory, and of the salvation He bestows on man. God alone is holy ; there is no holiness but in God, and as He imparts Himself. Holy is not merely separate unto God ; this is only the negative side of it ; the preparation for the positive reality, which comes when God touches, and enters, and takes possession, to fill with Him self. In the Hebrews the word "sanctifies" covers the whole of redemption; it is the blood that not only atones, and justifies, and cleanses, but brings the soul into the presence of and communion with God, and thus makes holy. The blood is the life ; the life pointed out to atone, and then to be communicated. It is by His blood that Christ, the Holy One, makes us holy.

John 6:54-56 : "Whoso eats my flesh, and drinks my blood has eternal life. He that eats my flesh and drinks my blood dwells in Me, and I in Him." The blood is that one Divine word in which we have expressed the life of the God-man, given up for us to the Father in sacrifice, given to us

by the Father as our life in Christ. It is the bond of a perfect fellowship with Him ; the means to a complete participation in His life. And the expression, "drinking" the blood of the Son of Man, sets it before us, penetrating, permeating, our inmost being : the blood, the life of Christ, becomes our very life.

Such are some of the mighty works attributed to the blood of Christ. It opened the gates of death and hell to Christ to let Him come out as conqueror ; it opens the gate of heaven to let Him in as Mediator ; it opened the gate of heaven to us, lifting us to live in the holiest of all ; it opens our heart to God, sanctifying it for Him to dwell in, and secures to us His Divine presence. All this the blood does with a Divine and never-ceasing efficacy.

5: Sanctified by the Blood.

a* " Our English word does not reach the fullness of suniedeses, the self-consciousness as regards God—the inner consciousness of relation to Him. This is by the blood of Christ, shed in the power of the Spirit, thoroughly purified— freed from the terror of guilt, cleared from all alienation from Him, and from all selfish regards and carnal pretences, and rendered living and real as He is living and real."—Alford

5: Sanctified by the Blood.

"That is why Jesus also suffered outside the gate, that he might sanctify the people by his own blood. —

Hebrews 13:12.

The purification by the blood was the subject of our reflections for the last time: now it is the sanctification by the blood that will occupy us. For a superficial look it is as if these two words mean roughly the same; however, the distinction is large and of great weight. The purification is more about the old life and the sin that must be taken away; the sanctification on the new life and what must be communicated from God therein. The cleansing of sin is only the preparation; sanctification as a union with God the actual full blessing that the blood brings us.

We find this distinction clearly in the Scriptures. See Ephesians 5:25. "Christ presented himself before the congregation, that he might sanctify it, having cleansed it;" having cleansed her first, he sanctifies her. See also II Timothy 2:21 "If anyone cleanses himself, he shall be a vessel of honor, sanctified, and capable of the use of the Lord." Sanctification is slightly higher than cleansing.

This distinction between purification and sanctification is aptly elucidated when we compare the ordination of the Priests with that of the Levites. In the latter, who held a lower position in the service of God, (Numbers 8) there is no mention of sanctification: the word cleaning is used up to five times. In the ordination of the Priests, on the other hand (Exodus 29 and Leviticus 8), there are always spoken of saints: they were closer to God. And the same history also highlights the close connection with sanctification to the blood. Atonement was made for the Levites, and they were sprinkled with the water of purification, but not with the blood. But to sanctify the Priests, the blood had to be sprinkled on themselves; they were sanctified by the closer and more personal application of the blood. So there is also the sanctification through the blood of Jesus, and this is the one we want to seek today to know and become part-like. Our study will show us:

1. What that sanctification is
2. How it was the main object of Jesus' suffering
3. How it is obtained by the blood.

I. What is Sanctification. - To understand what this sanctification of

the redeemed is, we must first know what the holiness of God is. He alone is the saint; we must receive our holiness from Him. The holiness of God is often spoken of, as if it were his hatred and zeal for sin. This does not explain what holiness really is; she only says what she is not, that she cannot bear sin. Holiness is that quality of God, through which He always wants and does what is perfectly good, whereby He also seeks and communicates that which is good in His creatures. In scripture it is not only as the God who punishes sin, but also as the savior of his people, that God is called the Holy One. It is His Holiness, who wants good in all, who moves Him to save the sinner from sin. In holiness, love and wrath both have their origins. So holiness is that mind in God through which He always strikes the right in all that He does and wants; his perfection as God is his holiness. And holiness in man is a disposition in perfect agreement with that of God, the choice to want in everything, if God wills. According to the Scripture "As He is holy, so also ye become holy" (I Peter 1:15), holiness with us is nothing but conformity to God.

The sanctification of God's people now is the work of transmitting the holiness of God into them. There is no other way to holiness than that the holy God give us from what he alone has. He is the Lord who sanctifies us. And the various meanings that Scripture attaches to the word holiness or saints point to all of us in a certain sense by which we are brought to God.

The first and simplest meaning of the word saints is to separate. What is taken out of the surrounding by God at God's command and set aside or set aside to be his property and his service is holy. And that seclusion not only pertains to sin, but to everything in the world, including the lawful. Thus God sanctified the seventh day. The others were not impure, God saw that all His works were good, but that alone would be holy what He had appropriated by a special act. Thus God has separated Israel out of the nations, and the priests out of Israel, to be holy to him. This separation to holiness is always God's own work, just as the election of God and holiness are connected together several times. "You will be holy to me; I have separated you from the nations, that you might be Mine." "The man whom the Lord will choose shall be holy." "You are a holy people to the Lord; you have chosen the Lord your God" (Leviticus 2:26; Numbers 16: 7; Deuteronomy 7: 6). God cannot share with other lords; where He will reveal and communicate His holiness, there He must be alone and undivided possessor and ruler.

But this seclusion is not all that is contained in sanctification; it is only the indispensable condition for what must follow. In the separation from God, man is not yet above any inanimate object that is being sanctified for

God's service, if the separation is of value, there must be more. Man must yield willingly and wholeheartedly to this seclusion; sanctification involves personal devotion to be the Lord. Holiness can truly become ours only when it is rooted and dwelling in the depths of our personal lives, in our will and our love. God cannot sanctify anyone against his will, so personal heartfelt surrender to God is an indispensable part of sanctification. For this reason, Scripture not only says that God sanctifies us, it also speaks equally of us to sanctify ourselves.

Also in consecration the actual sanctification is not yet completed. Separation and devotion are only the preparation for the glorious work that God wants to do when He descends from his own holiness into the soul. Communication of divine holiness, this is the blessing promised to the Christian in sanctification. "That we may share his holiness there," this is the glorious object of God's labor to those whom He has set apart for Himself. And again this communication of His holiness is not the gift of anything separate from God itself; no, it is in personal communion with Himself and his holy divine life that holiness is obtained. As the saint, God lived in Israel to sanctify his people; as the saint He dwells in us. It is only the essential presence of God that can sanctify. But this is so much our part that the Scriptures do not hesitate to speak of the dwelling of God in our hearts in such power that we are filled to the fullness of God. The communion and indwelling of God is true sanctification. That is why God had to dwell in the flesh in Christ, and the Holy Spirit comes to dwell in us. We have seen what the sanctification is, that we further notice.

II. How this sanctification was the object of Jesus' suffering. This is expressly stated in our text. "That is why Jesus also suffered that He should sanctify the people." In the counsel of God this was the highest that God could attribute to man, the community to his holiness. That is why this was also the focus of Jesus' coming on earth, especially of his suffering and dying: "that he should sanctify his church, that it might be holy and blameless."

How the suffering of our Lord achieves this goal and becomes our sanctification will become clear to us from the word He spoke to His Father when He was about to go out and be bound as a victim (John 17:19).): "I sanctify myself before them, that they also may be sanctified in truth." It was because his suffering and dying was a sanctification of himself that it could serve to sanctify us.

What does this mean? Jesus was the Holy One of God, "the Son whom the Father had sanctified and sent into the world," and was He yet to sanctify himself? He had to, it was indispensable. The holiness He

possessed was not above temptation; in temptation he was to maintain it, and prove the perfection of the surrender of his will to the holiness of God. We have seen that true holiness in man is the perfect union of will with the will of God. Throughout his life, from temptation in the wilderness, our Lord has submitted his will to the Father's will, and has made himself a sacrifice to God. But it was especially in Gethsemane that He did this. There it was the hour of the power of darkness. With almost irresistible power, temptation came upon Him to turn the terrible cup of wrath from the lips, and to do his own will. But He turned down temptation; He offered his will and himself entirely to the will, to the holiness of God. He sanctified himself in full accord with God's will. And this his own sanctification has become the power by which we too are sanctified in truth. This is entirely according to what the letter to the Hebrews teaches us (Hebrews 10:9-10) where, speaking of the words of Christ, he sees I come to do your will, O God! then add, "In whom we will be sanctified, through the sacrifice of the body of Jesus Christ once made." It was because the sacrifice of the body was the surrender to do the will of God that we be sanctified in that will; there he sanctified himself for us, that we might be sanctified in truth. That utter obedience in which He surrendered that God's holy will would fully dispose of Him was not only the meritorious cause of our salvation, but also the power by which sin was overcome forever, and which can awaken in our hearts the same disposition and the same holiness turn into. In another place of this letter, Jesus' intimate relation to his own is as much characterized as having holiness as its main purpose. Speaking (Hebrews 2:11) of the declaring that Jesus himself would be sanctified by suffering, the Holy Spirit says, "For he that sanctifies, and they that are sanctified, are all of one." The unity between Jesus and his people consists in that they both have their lives from One Father, and then they both share the same holiness. Jesus is He who sanctifies, it is they who are sanctified; holiness is the bond that unites them. "That is why Jesus also suffered, that he might sanctify the people by his own blood." If we really want to understand and experience the power of sanctification by the blood, it is of the utmost importance that we hold it in advance; of the whole suffering of Jesus, the blood of which is the fruit and blessing, sanctification is the hallmark and purpose. The sanctification of himself is the hallmark of it, in which it had its value and strength; our sanctification is the purpose of it, in which alone it works its full blessing. As this is clear to us, we will penetrate into the essential meaning and blessing of that suffering. It was like the saint that God decreed salvation. He wanted to glorify his holiness in the triumph

over sin, and the sanctification of man in his own likeness. It was with the same intent that Jesus undertook and accomplished his suffering: we had to be sanctified to God. And if the Holy Spirit, the holy God as spirit, comes to us to reveal Jesus' salvation in us, then this remains the main thing with Him; as the Holy Spirit, He is the spirit of holiness. The atonement, and forgiveness, and cleansing of sin all have inexpressible value; however, they all point higher to sanctification. God wants everyone who has that precious blood on them to know that this is a divine mark by which he is completely separated from God, that this blood calls him to the most undivided devotion to live only for the will of God ; and that this blood is the promise and power of a communication of God's holiness through which God himself will dwell in him and be his God. Oh that we understood and believed, "Therefore Jesus suffered to sanctify the people by his own blood." That we still ask:

III. How is this sanctification made by the blood? To this question we may generally answer that everyone who shares in that blood also participates in sanctification; he is a sanctified before God. And that as he is in close and constant contact with that blood, he will experience more and more its sanctifying effect, even if he still understands little as that effect. That no one thinks that he should first know how to understand or explain everything before he can faithfully ask that the blood show his power to sanctify him. No, it was just from his wash that the Lord Jesus said, "You do not understand what I am doing now, but you will understand after this." It is Jesus himself who sanctifies the people by his own blood, who surrenders heartily to the faithful worship of, and dealing with the Lamb who bought us with his blood, will experience, more than he knows or thinks, that he the blood is sanctified. Jesus will do it for him. But it is also appropriate for the Christian to increase in knowledge; so alone can he enter into the full blessing which is prepared for him. That is why we not only have the right, but it is our duty to investigate further what it actually is between the blessed effect of the blood and our sanctification, and how the Lord Jesus, through the blood, will accomplish in us what we have heard to be the main components of sanctification. We saw that the beginning of all sanctification is the separation from God, to be solely His property and at His disposal. And is this not correct what the blood speaks to us, that the power of sin is broken, that we are released from its bonds, that we are no longer its servants, but His who redeemed us with blood. "You are not even yours, for you have been bought dearly," this is the language in which blood tells us that we are God's property. Because He wants us all for Himself, He has chosen and bought us, and put

on us the mark of the blood, as they are separated from all around us, to live exclusively for His service. This idea of isolation is clearly expressed in our text. "That is why Jesus also suffered outside the gate, that he might sanctify the people by his own blood. So let us go out to him outside the camp, to bear his reproach." Going out from all that is of this world was the badge of Him who was "holy, undefiled, separate from sinners," and must be from every one of his followers. Believer! Jesus has sanctified you through his blood, and wants through his blood to make you experience the full power of that sanctification. Seek to get a full impression of what happened to you in the sprinkling of that blood. The holy God wants you to have it all to himself. Nobody and nothing should have the slightest right about you. Neither do you yourself. God set you apart. And to make you feel this, He made a mark to you. That sign is the most wonderful thing to be found on earth or heaven: THE BLOOD OF JESUS. The blood in which is the life of the Eternal Son of God, the blood that is always before God's eye on the mercy seat, the blood that ensures the full redemption from the power of sin, that blood is sprinkled on you, as the sign of God property right. Believer, let every thought of the blood enliven the glorious confession in you: by his own blood Jesus sanctified me, took possession of me completely before God. I belong entirely to God. But sanctification is more than isolation, it is only the beginning. She also includes the personal devotion, the cordial and willing surrender to live only in God's holy will. In what way will the blood of Jesus work this surrender in us and sanctify us in it? The answer is not difficult. It is not enough that we believe in the power of the blood to redeem and release from sin, but we must especially note from where it has that power. We know it has that from the voluntary surrender of the Lord Jesus; in giving the blood he sanctified himself, offered himself up to God and his holiness entirely. That is why that blood is so sacred and has such sanctifying power. In the blood we have the expressed image of Jesus complete self-surrender: the blood always speaks of Jesus' consecration of himself to the Father as the way and the power to overcome sin. And the more we come into contact with the blood, and live under the full impression that we are sprinkled with the blood, the more we will hear the voice of the blood crying: the undivided surrender to God is the way of complete redemption of the sin. And that voice will not speak just to give us a teaching or a thought; the blood speaks with a divine and life-giving power. What it speaks it gives; it works in us the same mind that was in Jesus. By his own blood Jesus sanctifies us to give us wholeheartedly our will to God's saints without restraint. Even devotion, as well as seclusion, is only preparation. Full

sanctification comes where God takes possession of the temple dedicated to Him and fills it with His glory. "There I will come to the children of Israel, that they may be sanctified by my glory." The communication by God of His own holiness, of himself: this is the actual full sanctification. And this also speaks of the blood. It tells us that heaven is open, that the powers of heavenly life on earth are descending, that every obstacle has been removed, so that God can make a dwelling in man. The blood really leads to the immediate proximity and fellowship of God. The believer who surrenders himself undivided to the blood gets full assurance that God wants to give himself completely, and reveal His holiness in him. How glorious are the fruits of such sanctification. Through the Holy Spirit the soul is in the living experience of God's constant presence. Sin is guarded with tender caution, for the fear of God and thoughtfulness keep watch over it. But to be saved from sin is not enough for her: the temple not only had to be cleansed, but to be filled with God's glory. All the virtues of divine holiness, as seen in the Lord Jesus, are sought and found in communion with God. Holiness is for its union with God, communion to His will, participation in His life, conformity to His image. Christians! That is why Jesus also suffered outside the gate, that he might sanctify his own people by his own blood. So let us go to HIM.

Yes, it is He who sanctifies the people. Let us go to Him, let us trust Him to make us know the power of the blood. Let us surrender ourselves entirely to the blessed effect of the blood; that blood by which he sanctified himself has gone into heaven to open it to us, will also make our hearts a throne of God, and the grace and glory of God may fall in us. Yes, let's go to Him outside the camp. Whoever wants to let go of everything and say goodbye because he wants to be sanctified of Jesus, will not miss the blessing. Who is willing to experience the full power of the precious blood at any cost can count on him to be sanctified by Jesus himself by that blood.

The God of peace himself sanctifies you completely. Amen.

6: Cleansed by the Blood to serve God.

6: Cleansed by the Blood to serve God.

"Now in Christ Jesus you who once were far off have been brought near by the blood of Christ." —*Ephesians 2:13*.

"How much more will the blood of Christ cleanse your conscience to serve the living God." —*Hebrews 9:14*.

In our last speech we spoke of sanctification through the blood; today it is the approach to God in the power of the blood that must occupy us.

These two thoughts are most closely related to one another, according to Scripture. Without holiness there is no rapprochement; how would the unholy fellowship with Him. And yet on the other side, without rapprochement, no continuing sanctification; for it is only in communion with the Holy that Holiness can be found. This close connection between sanctification and rapprochement is very evident in more than one word in which the Lord explains the very nature of the Priesthood in Israel. On the occasion of the rebellion of Nadab and Abihu, He said, "In those who come to me I will be sanctified" (Leviticus 10:8). And again against the corruption of Korah against Moses and Aaron (Numbers 16:5) Moses said in God's name, "Tomorrow then the Lord will make known who is His and the holy One, whom He will draw near to Him; and whom he will draw near to, and whom he will choose, he will draw near to him." We saw earlier how intimately the thought of election and separation to be God's own is associated with holiness. It also shows here how the honor and the blessing, to which it far. election to one's property and to serve as sanctification is no different from this - approaching to God. The nearness of God is indeed the supreme, the only perfect salvation for man created for God and his love. "Blessed," exclaims the psalmist, "is he whom you choose and draw near to dwell in your courts." Sanctified to God and near to God are essentially one. The sprinkling of blood, which separates and takes possession of God, immediately gives the right of approach. it was with the priests in Israel. In the history of their consecration we read: "And Moses brought the sons of Aaron near, and put of the blood on their right ear." What belongs to God may and must be in his vicinity as his property. So it was with Jesus the Great High Priest: "By his own blood he entered once into the Sanctuary." Likewise it is with every believer according to the Word, "Because then, brethren, we have boldness to be whole in the sanctuary by the blood of Jesus, let us go, having our hearts

pangled with the evil conscience." The word to approach is the actual word used of the priestly approach before God. And no different in Revelation the power of blood is presented to us as the right to appear as Priests of God. "He who has washed us from our sins in his blood and made us kings and priests. To him be glory forever. " "You have bought us God with your blood, and you have made us our God kings and priests." These are they who have washed their long white robes and whitened them in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in His temple. " One of the most glorious blessings that the power of the blood brings us is the priestly approach before the throne, into the presence of God. In order to know the blessing of it, we want to pay attention to what is contained in that approach:

- I. The right to dwell in God's presence.
- II. The calling to make spiritual offerings to Him.
- III. The power to bless others.

I. The Right to Live in God's Presence. We know how much this was the exclusive privilege of the priests in Israel. They had free access to God's house. They were allowed to be there continuously. As God's household members, they ate the bread that was placed before him and what had been offered to Him. There was no higher privilege to think in Israel: "Blessed is the man whom thou chooseest, and bring near to dwell in thy courts, they shall be filled with the good of thy house, with the holy of thy palace." That is why the old-day believers longed for the house of God with such strong desire: "When shall I go in and be before God?" They understood something of the spiritual significance of this privilege; drawing close to God was their image of the enjoyment of His love and fellowship, of His protection and blessing. "O how great is your good," cries one, "that You have prepared for those who love you; You hide them in secret from Your face. " The precious blood of Christ has made access to God's presence and traffic there a full spiritual reality. He who knows the full power of the blood is brought so close that he can always be in God's immediate vicinity, and the unspeakable blessing associated with it. There God's child has the assurance of God's love. He experiences and enjoys them. God Himself communicates it to Him. His daily part is a walk in friendship and fellowship with God. As friends, God and he discover each other's hearts. The Father informs Him of his thoughts and plans; the child equally boldly makes known his thoughts and wishes to the Father. In the presence of God he has everything he needs; he lacks nothing good. His soul is kept in complete rest and peace, because God is with him. He

enjoys the guidance and teaching he needs. God's eye is always on him, and He advises him. Acting in the presence of God, he becomes susceptible to the softest whispers of the voice of the Spirit. He learns to understand and follow the smallest sign of His Father's will. The powers are constantly increased to him, for God is his strength, and God is always with him.

The association with God miraculously influences his existence and character. The presence of God fills him with humility, and fear, and holy caution. He walks as before a King. The communion with God works in him the attitudes that are in God. Seeing God's image changes him to the same image. The indwelling with the Holy One makes him holy.

"It is good for me to be near God," cried an Old Testament pious man. Oh, you who are the children of the New Covenant, do you not have a thousand times more reason to say so, now that the veil is completely torn, and the way has been opened to always live in God's holy presence. Let this great privilege awaken our desire. God's nearness, God's communion, God's indwelling with us and ours with Him; it becomes impossible for us to be satisfied without it. This is the true Christian life first.

But the approach to God is so wonderful not only for the salvation it enjoys, but also for the service it performs.

II. The calling to make spiritual offerings to God is a further privilege of those approaching God.

When the priests approached God in His dwelling, their enjoyment was entirely subordinate to something higher. They were there as servants of the sanctuary, to bring God into His house what was due Him. Only where they found their joy in that service could that approach their true salvation. That service consisted in bringing the blood to sprinkle, in preparing the incense to fill the house with its sweet-smelling odor, and further in ordering everything that belonged to the arrangement of His house according to God's will. It was through them that the abode of the Most High was to be preserved and ministered and provided so that it was worthy of His and His holiness, that His good pleasure was always fulfilled there. If the blood of Jesus draws us near, it is especially so that we may stand before God as His servants, and offer Him the spiritual sacrifices that are pleasing to Him.

The priests brought the blood into the Sanctuary before God. In our dealings with God there is no more pleasant offering we can bring to Him than the faithful worship of the blood of the Lamb. Every act of humble confidence, of heartfelt thanksgiving, in which we point out the Father's blood and proclaim its fame, is pleasing to Him. All our indwelling and hourly traffic must be a glorification of the blood before God.

The priests brought the incense into the Sanctuary to fill the house of God with its lovely fragrance. The prayers of God's children are the sweet incense for Him with which He would like to be surrounded in His home. The prayer has its value not only in that it is a means of obtaining what we need. No, it has higher. It is a service of God in which He rejoices and refreshes. The life of the believer who truly enjoys the approach to God through the blood is a life of prayer without ceasing. In the deep sense of dependence, grace is requested and expected for every moment and every step. In the blissful conviction of God's nearness and infinite goodness, the soul is constantly outputting confidence and assurance about the fulfillment of every promise. In the joy that the light of God gives, thanksgiving and worship always rise with prayer. These are spiritual sacrifices, the sacrifices of the lips, which God's priests, sanctified by the blood and brought near to dwell and walk always in God's presence, offer Him continually.

But this is not yet. All that was required in the service of the house of purification and provision was in the ministry of the priest. And what is the ministry of the New Covenant now? Thank God, no outward or exclusively religious acts. No, the Father has arranged it in such a way that everything a person does, acting in his presence, becomes a spiritual offering precisely because of that. All that the believer does, if he does it only as in the presence of God, and is animate of the priestly disposition, which offers God as a service, is then a priestly offering to God. "Either you eat, or you drink, or you do anything else, do it all to the glory of God." "Whatever you do with words or with works, do it all in the name of the Lord Jesus, thanking God and the Father through Him." All our actions become sacrifices of thanksgiving in honor of God. How little Christians realize the glory of a life of full devotion to always be near God. Cleansed and sanctified and brought near by the power of the blood, my earthly profession and all my life, even my food and drink, become a spiritual religion. My work, and my trade, and my money, and my house, with which I have to do, are sanctified by the presence of God, because I myself am in that presence. The least earthly work is a priestly service, because it is performed by a priest in the sanctuary of God. But even this is not the most glorious of the blessing of rapprochement. The priest's main idea was that he appeared there as a representative of others.

III. The power to bless others is what gives the approach to God her full glory.

In Israel, the priests were the mediators between God and people. They bore before God the sins and needs of the people; they received the power

from God to proclaim forgiveness and to bless. "All priests are set before men in matters to be done with God," that word applies not only of Aaron and his sons, or of the Lord Jesus, but also of the faithful as the royal priesthood of the New Yerbonds. When God grants His redeemed access to Himself through the blood, it is to bless them, that they may become a blessing to others. Priestly mediation; a priestly heart, which may feel very sorry for the weak; a priestly power to receive the blessing of God in the sanctuary and transmit it to others; in this the rapprochement through the blood shows its supreme strength and glory.

The way for us to exercise our priestly dignity is two-fold. The first is through intercession. The ministry of intercession is one of the highest privileges of a child of God. It is not merely that in learning of a need in the world, or in a few individuals, we unburden our desires in prayer and ask God for salvation. This is a good thing and has its blessing. But the actual ministry of intercession is something more wonderful and has its power in the prayer of faith. This prayer of faith is quite different from the effulgence of our desires, leaving it to God to fulfill them. In the true prayer of faith, the soul must use time to deal with God, to usurp the promises of the Word, and to let the spirit take its lead on whether that promise can be applied to the particular case. The soul surrenders to take the burden of sin and need for which prayer is a burden, and to usurp and hold the promise of it as if it were for itself. And she is in the presence of God, until she is awakened by God's spirit to the faith that she has in this matter. So parents sometimes pray for their children, flatteries for their congregations and God's workers for souls entrusted to them, until they know that the hearing is coming. It is the blood that by his power in the rapprochement gives this wonderful boldness to pray until we receive. Oh, if we knew more what it really was to dwell in the presence of God, we would show more strength in the exercise of this sacred priestly right.

The further demonstration of our priestly mediation is when not only do we obtain something through intercession, but ourselves become the instruments through which the blessing is obtained. Every Christian is called, and also feels compelled by love, to labor on others. He knows that God has blessed him to bless others. And yet the complaint is so general that one does not have the strength for this work to bless others. One is not able to influence his speech. No wonder, if one does not live in the Sanctuary. "The Lord separated the Tribe of Levi, to stand before the Lord, and to bless in His name!" The priestly power to bless depends on the priestly life in the presence of God. Those who experience the power of the blood there to keep him, powerless, from God, will have the courage to

believe that the blood can really save others. The holy life force of the blood will work in him the same dispositions as in which Jesus poured out that blood - the sacrifice of himself to save others. In dealings with God, our love will be kindled to God's love, the faith that God will certainly use us will be strengthened, the spirit of Jesus, to work in humility and wisdom and strength, will take possession of us, and our weakness and smallness become the vessels in which God's power can work. And from our word and example, there will be a blessing because we live with Him who is a mere blessing, and will not allow anyone to be near Him without also filling him with his blessing.

Loved ones! is it not a glorious blissful life, which is prepared for us in the approaching of the blood, the enjoyment of the salvation of God's nearness, the accomplishment of the service of his house, the distribution of his blessing to others. Do not let anyone think that the full blessing is not for him, that such a life is too high for him. In the power of Jesus' blood, we have the guarantee that this rapprochement is also for us, if we only surrender to it in full. For those who really want this, I have this advice.

Remember, this and nothing less is your destination. All of us who are God's children are brought near by the blood. We can all enjoy the full experience of it. Just let it be with us: life in the presence of God is for me. The Father does not want any of his children to stay at a distance. We cannot please our God as befits us if we want to remain without this blessing. We are priests, grace to live as priests is willing: free access to the sanctuary, as our perpetual dwelling, is ours, we can be assured of it; God gives us His holy presence for indwelling, as our children's right. Leave this to us.

Then seek the full power to usurp the blood in all his blessed workings. It is in the power of the blood that the rapprochement takes place. Let your heart be filled with faith in the power of blood for reconciliation. Sin is so completely reconciled and blotted out that its power to keep you away from God has been taken away completely and forever. Live in the gay confession that sin is powerless to separate you from God for a moment. Believe that you are fully justified in that blood and therefore are entitled to a place in the Sanctuary by operation of law. Let the blood also cleanse you, expect from the community the inner release of the contamination of the sin that still lives in you. Say, with the Scriptures, "How much more will the blood of Christ cleanse your conscience to serve the living God." Let the blood sanctify you, separate you from God in undivided devotion, to be fulfilled by Him. Let the

forgiving and cleansing and sanctifying power of the blood run free in you. You will automatically realize how this brings you close to God and keeps you.

And then fear not to expect that Jesus himself will reveal in you the power of the blood to come closer to God. The blood was shed to unite us with God. The blood has done its job perfectly and will do it perfectly in you. The blood has inexpressible value and glory with God. The mercy seat sprinkled with blood is the chosen place of his dwelling place, is his throne of grace: to the heart which surrenders fully to the work of blood, he approaches with joy and pleasure. The blood has irresistible power. By the blood Jesus was raised from the dead and brought into heaven: be assured, the blood with a divine life force can keep you in God's presence every day. As dear and powerful as the blood is, so sure and sure is your indwelling with God, if you put your trust in it.

"Washed and whitened in the blood of the Lamb; therefore they are before the throne of God and serve Him day and night in His temple"; that word about eternal glory also applies to life on earth. The fuller the faith and experience of the power of blood, the closer it approaches and the more sure it remains before the throne, the wider the entrance to the uninterrupted service of God in His temple here on earth, the greater the strength to serve the living God, the richer the priestly blessing that you spread around you.

O Lord! let that word have full power to us here and hereafter. —
Amen.

7: The Indwelling in the sanctuary by the Blood.

7: The Indwelling in the sanctuary by the Blood.

"So then, my brothers, [since we are] able to go into the holy place without fear, because of the blood of Jesus, ... Let us go in." —*Hebrews 10:19-22*.

Let us go in: in these words we have the main content of the letter to the Hebrews. They are the principal of the Gospel of God's grace, as the Holy Spirit had it suggested to the Hebrews and to us as well. Sin was expelled from Eden, from the presence and community of God. Immediately God's grace sought to restore the disturbed community. In Israel, in the shadows of the tabernacle, God gave a view of the time when the dividing wall would be taken away, and that his people would dwell in his presence. "When shall I enter, and appear before God," was the longing of all the pious of the Old Covenant. It is also the groaning of many children of God under the New Testament, who do not understand that the way into the inner Sanctuary is essentially open, and that every child of God can and must have his home there. O my Brothers and Sisters! who longs to experience the full power of the redemption that Jesus has accomplished comes with me to hear what our God tells us about the opened Sanctuary, and the boldness with which we can enter through the blood.

In four great words, what precedes our text, first shows us what God has prepared for us as the solid ground on which our fellowship with God may rest, and then in a second foursome, which follows how we are prepared to enter that community and live in it. We only have to read it carefully to see that the word "Let us go" is the center of the whole.

"So then, my brothers,
[Since we are] able to go into **the holy place** without fear,
Because of **the blood** of Jesus,
By the new and **living way** which he made open for us through the
veil, that is to say, his flesh;
And having a **great priest** over the house of God,
Let us go in
With **true hearts**,
In **certain faith**,
Having our **hearts made free** from the sense of sin
And our **bodies washed** with clean water:

I. WHAT GOD HAS PREPARED FOR US.

1. The Sanctuary. "[Since we are] able to go into the Holy Place, let us go." To bring us into **The Holy Place**: this is the object of Jesus' work of redemption. He who does not know what the Holy Place is cannot enjoy the full power of that work.

What is this Holy Place? No different from the place where God dwells, "the sanctuary of the abode of the Most High." This is not only heaven or the country where God lives, but the spiritual sanctuary or actual room of the presence of God.

Under the Old Testament there was a physical Sanctuary (*Hebrews 9:1, Hebrews 8:2*), the dwelling place of God, in which the priests lived and served before God. Under the New there is the true spiritual tabernacle, bound in no place. Where God reveals Himself is the Sanctuary (*John 4:23-25*).

How wonderful to enter into and live in the Sanctuary, to be in the presence of God all day long. How rich the blessing that is given there. In the Sanctuary, there is the favor and fellowship of God, the life and blessing of God experienced, the power and joy of God found. There one lives in priestly purity and devotion, there one offers the incense that is a sweet fragrance to Him, and spiritual offerings that are pleasing to Him. In the Sanctuary it is a holy life of worship and salvation.

Under the Old Testament, all things were external, and the Sanctuary was external and local. Under the New Testament, everything exists spiritually: it is in the power of the Holy Spirit that the true Sanctuary also exists. By the Holy Spirit, the presence of God on earth is essential, man in the Sanctuary can live essentially, and know for sure that he is there, like the priest of old. What Jesus has accomplished makes the spirit essential in our experience.

Christian! in Jesus Christ you have boldness to enter into the Holy of Holies, and dwell there. As a redeemed you belong there, and nowhere else. Christ cannot reveal the full power of His salvation to you other than in that place. But there, oh there, He can bless you wonderfully. Oh, then understand, and let the purpose of God and of Jesus also be your purpose; enter into the Sanctuary, live in the Sanctuary, in the Sanctuary they serve the one desire of our heart. We can count on the Holy Spirit to give us the right insight into the glory of entering and living in the Sanctuary.

2. Boldness through the blood. As Divine as the Sanctuary, the Divine is also the entrance to the Sanctuary. God Himself has designed and prepared it. We have the boldness, the freedom, the right to enter IN THE

BLOOD of Jesus. The blood of Jesus exerts such a miracle power that it gives the child of hell the full boldness to enter the Divine Sanctuary. "You who were once distant have now come near through the blood of Christ." (*Ephesians 2:13*).

And where does the blood exert that miraculous power? Scripture says, "life is in the blood" (*Leviticus 17:11*). The strength of blood is the value of life. In the blood of Jesus lived and worked, the power of the divine life, the blood has already this all vermo groundbreaking, an infinite power.

But it could not exercise that power to atone for sin until it was first shed. By bearing the penalty of sin to death, the Lord Jesus has overcome and nullified the power of sin. "The power of sin is the law," by fully complying with the law when he poured out his blood under her curse, his blood made sin completely without effect. And so the blood has its miraculous power, not only because it contains the life of God's Son, but because it was given for the atonement of sin.

But it could not exercise that power to atone for sin until it was first shed. By bearing the penalty of sin to death, the Lord Jesus has overcome and nullified the power of sin. "The power of sin is the law," by fully complying with the law when he poured out his blood under her curse, his blood made sin completely without effect. And so the blood has its miraculous power, not only because it contains the life of God's Son, but because it was given for the atonement of sin.

That is why the Scriptures speak such great things of the blood. "By the blood of the eternal Testaments, God has brought Jesus back from the dead" (*Hebrews 13:20*). "He entered into the Sanctuary by his own blood" (*Hebrews 9:12*). The power of the blood has completely broken the power of sin, death, grave and hell, so that our Borg could go out freely. The power of the blood has opened heaven, so that our surety could enter freely.

And now we also have boldness to enter through the blood. Sin takes away our boldness to God; the blood gives it back to us perfectly. The soul, who takes time to meditate on the power of that blood, faithfully usurp it, how utterly and completely sin has been undone by the blood, will gain a wonderful insight into how utterly and immediately we now in the presence of God.

Oh, the wonderful miracle power of the blood, through the blood we come into the Sanctuary. With an eternal, that is, always working force, the blood speaks for us and in us; it takes away sin from God's face and from our conscience. At this moment we have the free, full access, we can act before God through the blood.

Oh, may the Holy Spirit discover us the full power of the blood. Under the guidance of the spirit, we enjoy full access to the nearness, and the fellowship of the Father. In the Sanctuary, through the blood, is our life.

The fresh and living way. "We have boldness, Brethren, to enter into the Sanctuary through the blood of Jesus in a way that is bright and alive, which he dedicated us by the veil, which is by his flesh."

The blood gives us our right to enter. The way, as a living and vital, gives us the strength. When it is said that He initiated that way through his flesh, it is not only the repetition in other words of the same thought as through his blood. By no means.

Jesus gave his blood for us, and we cannot imitate it. But the way that He walked when He gave His blood, the tearing of the veil of the flesh, in that way we must walk after Him. What He did in making that way is a living force that draws and carries us as we enter the Sanctuary. So the lesson we have to learn here is this: the way in the Sanctuary is through the torn veil of the flesh.

It was so with Jesus. The veil that separated God and us was the flesh. In the flesh sin has its power, and only by removing sin could the veil be removed. When Jesus came into the flesh, He could only tear the veil by dying, and thus nullify the power of the flesh and sin. He sacrificed the meat and gave it to death. This was what gave His bloodshed its value and strength.

And this now remains the law for everyone who wants to enter into the Sanctuary through His blood: it must be through the torn veil of the flesh. The blood demands, the blood works the mauling of the flesh. Where the blood of Christ works with power, there always follows the death of the flesh. Who wants to save the meat does not come into the Sanctuary. The flesh must be sacrificed and given in death. As the believer realizes the sinfulness of his flesh, and kills all that is in the flesh, he will better understand the power of the blood. And the believer does not do this in his own strength. He comes in the living way that Jesus initiated; the life force of Jesus works in that way; the Christian was crucified and died with Jesus: Those who are Christ's have crucified the flesh. It is in communion with Christ that we enter through the veil.^a

O wonderful way! the fresh and living way, full of life force, which Christ initiated for us. In this way we have boldness to enter the Sanctuary through the blood of Jesus. The Lord God led us in this way through the torn veil, through the death of the flesh to the full life of the Spirit. Then we find our dwelling within the veil, in the Sanctuary, with God. Every sacrifice of the flesh takes us deeper into the Sanctuary through the blood.

4. The Great Priest. "And since we have a Great Priest over the House of God, let us go." Blessed be God; we have not only the work, but the living Person of Christ when we enter the Sanctuary, not only the blood and the living way, but Jesus himself as the Great Priest over the house of God.

The priests who went into the earthly sanctuary were only allowed to do this because of their relationship to the High Priest; only the sons of Aarons were priests. We have access to the true Sanctuary by virtue of our relationship to Jesus: He said to the Father. "Behold me and the children whom You have given me."

He is THE GREAT PRIEST. The Epistle has shown how He is the true Melchizedek, the Eternal Son, who has eternal and imperishable Priesthood, and is seated as a Priest. He always lives there to pray, which is why he can. He is completely saved who come to God through Him. A great and all-powerful Priest.

The Great Priest ABOUT THE GODS HOUSE. He is placed over the entire service of the Sanctuary of the house of God. All the children are under His delivery. If we want to enter the sanctuary, He is there to receive us and present it to the Father. He will accomplish the sprinkling of blood on us. He entered through the blood, He also brings us in through the blood. He will teach us all the rights of the Sanctuary, and of the traffic there. He makes our prayers, our offerings, our services, however weak, pleasant. What's more, for our work and life in the Sanctuary, He gives heavenly light and heavenly strength. He is the dispenser of life and the Spirit of the Sanctuary. As His blood grants the entrance, and His sacrifice of the flesh is the living way, it is Himself when we enter through whom we are kept there permanently, and can always please God. As the compassionate High Priest, He knows how to bow to everyone, even the weakest. Yes, that is what makes intercourse with God in the Sanctuary attractive: we find Jesus there as a great Priest over the house of God. And just when we feel as if the Sanctuary is too high or too holy for us, and we cannot understand what the power of the blood is, or how to walk the new and living way, then we may go to the living Look up Savior to teach us and bring us into the Sanctuary. He is the Priest over the house of God. You only have to cleave to Him, then you are in the Sanctuary.

"So let us go." With the sanctuary where God is waiting for us, and the blood that gives us boldness, and the living way to carry us, and the great Priest to help us - LET US GO. YES, LET US ACCESS. Let nothing hold us back from using this wonderful blessing that our God has given us. It is the Sanctuary of God that we may go to. We have been granted that right with

the blood of Jesus. With His own footsteps He initiated the way. He lives with His eternal priesthood to receive, sanctify, preserve, bless us in the Sanctuary. O let us no longer hesitate or stand back. Let us sacrifice everything for this one. In view of what God has prepared for us, let us approach the hand of Jesus to appear before our Father, and to find our life in the light of His face.

And we want to know how we are now ready to go; the text also provides a wonderful answer to that question.

II. HOW WE ARE PREPARED.

I. The true heart. "So let us go with a true heart." This is the first of the four requirements of the believer who wants to enter. It matters a few with the full assurance of faith; it is especially in his merger with this second that we rightly understand what is meant, e

Gospel preaching always starts with repentance and faith, one cannot accept God's grace in faith if one does not immediately let go of sin. In the course of the life of faith this law always remains valid, one will come to full assurance of faith, it cannot be without a true heart, a heart that is completely sincere with God, and gives itself undivided to Him. One cannot enter the Sanctuary without a true heart, a heart that truly wants to seek what it says.

Let us go with a true heart. A heart that truly wants to get away from everything to live in God's Sanctuary, to leave everything to have God. A heart that truly abandons everything to surrender to the dominion and power of the blood. A heart that truly chooses the new and living way to go through the veil with Christ in the splitting of the flesh. A heart that truly gives itself entirely to be inhabited and controlled by Jesus.

Let us go with a true heart. Without a true heart, there can be no entering into the Sanctuary.

But who has a true heart? The new heart that God has given you is a true heart. Acknowledge this. Place yourselves, by your will, into the power of God's Spirit who inhabits that new heart, on the side of God, against the sin that is still in your flesh. Tell the Lord Jesus, the Great Priest, that you will surrender and cast down every sin, and all that is your own, that you will leave everything to follow Him.

And for the hidden depths of sins in your flesh that you do not yet know, and for the insidiousness of the heart, there is also provision. "Search me, O God, and know my heart." Constantly submit to the heart-searching light of the Spirit. He will discover what is hidden from you. Who does that has a true heart to enter the Sanctuary.

Let us not be afraid to tell God that we are approaching with a true

heart. Let us be assured that God judges us not by our perfection in doing, but by the sincerity with which we surrender to discard every known sin, and to be convinced of all hidden sin by His Spirit. A heart that sincerely does this is a true heart to God. And with a true heart one comes into the Sanctuary through the blood. Blessed be God! We have a true heart by His Spirit.

2. In full assurance of Faith. We know the place of faith in God's work on man. "Without faith it is impossible to please God." Here, when entering into the Sanctuary, it is all about the full assurance of faith.

There must be the full assurance of faith that there is a Sanctuary where we can dwell and be with God. And that the power of the precious blood has so completely undone sin that nothing can keep us from undisturbed fellowship with God. And that the way that Jesus initiated through His flesh is a living way, bearing with eternal life force coming on it. And that the Great Priest can completely save over the house of God who go to God through Him, that through his spirit He works everything in us that is necessary for life in the Sanctuary. We must believe and hold on to these things with full assurance.

But how do I get there? How does my faith grow to this full assurance? Answer: In dealing with Jesus, the finisher of faith. "(Heb. 12: 2.) As the Great Priest over the house of God, it is He who increases faith. To look on Him, on His wonderful love, on His finished work, on His precious and all-powerful blood, is food and strength for faith. God has given Him to make us believe; keeping an eye on Him is the way to faith and to the full assurance of faith.

Remember that in the use of God's Word. Faith comes through the word, and faith grows. But not the word as a letter, but as the voice of Jesus; only "the words I speak to you are spirit and life." Only "in Him are the promises of God yes and amen." Take time to ponder the word and keep it in your heart, but always with your heart on Jesus himself. It is faith in Jesus that saves. It is the word that is brought to Jesus in prayer and discussed with Him that works powerfully.

And then: "He who has is given." Use the faith that you have. Practice it, pronounce it, and let faithful faith in God be the main activity of your life. God wants to have believing children. God desires nothing more than faith. Get used to saying at every prayer, Lord, I believe I will receive this. Be accustomed to saying, Lord, with every promise in Scripture. I believe: You will fulfill this for me. Throughout the day make it a sacred custom to practice the trust in God's guidance and God's blessing in everything, even in everything.

Full faith assurance is required to enter the inner Sanctuary. Let us go in full assurance of faith. The redemption through the blood is so complete and powerful, the love and grace of Jesus so abundant, the bliss of living in the Sanctuary is so sure for us and within our reach: Let us go in full assurance of faith.

IV. Washed the body, "Let us go, having washed the body with clean water."

Man belongs to two worlds, the visible and the invisible. He has an inward hidden life which brings him into contact with God, and an outward corporal life through which he relates to men. When the body is spoken of here, it refers to the whole life in the body with all its deeds and works.

The heart must be sprinkled with blood: the body washed with pure water. When the priests were sanctified to God, they were both washed with water and sprinkled with blood (Exodus 29:4, Exodus 29:20-21). And when they went into the sanctuary, there was not only the altar with the blood, but also the laver with water. So Christ also came by water and blood (1 John 5:6). He had His baptism with water and later with blood (Luke 12:50).

Thus we also have the double washing with water and with blood. Baptism with water is for repentance, for the putting off of sins. "Be baptized and wash away your sins." While the blood purifies the heart, the inward man, baptism is the surrender of the body with all the visible life, to put off sins.

Thus let us go, having our hearts cleansed from the evil conscience, and washed the body with pure water. The power of the blood to purify inwardly cannot be felt except wherever we purify ourselves from all the defilement of the flesh. The divine work of purification in the sprinkling of the blood, and the human work of purification in the putting off of sin, are inseparable.

Thus, to enter into the sanctuary, we must be clean. As little as you would think to go in unwashed to a king, you may think you would come into the Sanctuary before God, unless you cleanse yourself from every sin. In the blood of Christ, which cleanses from all sin, God has given you the power to cleanse yourself. Let your desire to live in the Sanctuary with God always be accompanied by the scrupulous shedding of every sin, even the smallest sin. The unclean is not allowed to enter the Sanctuary.

Blessed be God! He wants us in the Sanctuary. As His priests we are to serve Him there. And He will have us clean to enjoy the blessing of the Sanctuary with His holy communion. And He has provided that through

the blood and the Spirit we may be clean.

Let us go, the heart cleansed, the body washed with pure water.

So LET US GO! Even those in the church of the Lord who have not yet turned to Him in truth. For them also is the open Sanctuary, and the precious blood, and the living way, and the Great Priest. With great force we dare to invite them too: Let us come. Do not despise, my friend, who art still far from God, despise no longer God's wonderful grace. Draw near to the Father who makes you so urgently required, who at the cost of the blood. His Son, has made the way for you in the Sanctuary, Who in love waits to receive you again as a child in His abode. Oh, let us all approach. Jesus Christ, the great Priest over the house of God, is a complete Saviour. Let us go.

So LET US GO- That invitation comes especially to all believers. Don't be content with just standing in the court. It is not enough for you to hope that your sins are forgiven. Let us go in: let us go in beyond the veil; let us penetrate in the spirit into the very nearness of our God. Let us draw near and draw near to God, and take our dwelling wholly in His holy presence. Let us enter into the innermost Sanctuary, there is our place.

Let us approach with a true heart, in the full assurance of faith. He who gives himself honestly and wholly to God will obtain through the Holy Spirit the full assurance of faith to freely and cheerfully take for himself all that the Word has promised. Our faint-heartedness comes from duplicity, let us approach with a true heart, with full assurance that the full blessing is ours. The blood has so completely atoned for and conquered sin, that nothing can keep the believer from full entrance to God.

Zoe let us go. Cleansed the heart from evil conscience, washed the body with clean water. By faith let us receive the full strength of the blood in our hearts, and lay down all that is not according to the purity of the sanctuary. Then we come every day to feel more at home in the Sanctuary. In Christ our Vine, we are there also. Then we learn to do all our works in the Sanctuary: all that we do is a spiritual sacrifice, acceptable to God in Christ Jesus. brothers! let us approach, in the Sanctuary our GOD awaits us.

So LET US GO: that especially applies to prayer. Not as if we are not always as Priests in the Sanctuary. But there are moments of more immediate intercourse, when the soul turns wholly to God to be occupied with Him alone. Oh, our prayer is too much a cry to God from afar; therefore there is no more power in it. In every prayer, show us first to really be in the Sanctuary. In silent faith let us appropriate the full

working of the blood, whereby sin as a separation between us and God is wholly removed, and our hearts completely sprinkled with the evil conscience. Yes, let's take time till we know: now I'm in the Sanctuary by the blood, and then pray. Then we lay our desires and supplications before the Father's eyes, in the assurance that they are a pleasing incense to him. Then prayer is an essential approach to God, an intimate exercise of communion with Him. Then we will have courage and strength to complete our work of Priestly intercession and pray for the blessing of others. He that dwells in the Sanctuary, in the power of the blood, is verily one of God's saints, and the power of God's sanctifying and blessing Presence emanates from him upon those about him.

Brethren: let us go. Let us for ourselves, let us pray for one another, let us pray for all. Let the Sanctuary so become our permanent dwelling, That we carry about with us everywhere the presence of our God, And let this be for us the fountain of a life that goes from strength to strength, and from glory to glory: always "IN THE SANCTUARY BY THE BLOOD." - Amen.

8: Life through the Blood.

[a](#)Compare further with attention I Peter 3:8 "Christ killed in the flesh but quickened by the spirit." I Peter 4:1. "Christ suffered for us in the flesh, arm yourself with the same thought, that whoever suffered in the flesh has ceased from sin." I Peter 4:6. "Judged in the flesh, but living in the spirit."

8: Life through the Blood.

Jesus said unto them, Verily, verily, I say unto thee, except thou shalt eat the flesh of the Son of man . eat, and drink his blood, ye have no life in yourselves. He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. —*John 6:53-56.*

The cup of thanksgiving, which we bless with thanksgiving, is not the communion of the blood of Christ. —*1 Corinthians . 10:16.*

Drinking the blood of the Lord Jesus is the subject here indicated to us. As the water has a double effect, so also this holy blood. If we wash in it, we are cleansed; if we drink it we are enlivened and refreshed. He that would know the full power of Jesus' blood must let himself be taught of the Lord Jesus what is the blessing of drinking his blood.

The distinction between washing and drinking is clear to everyone. As necessary and glorious as it is to cleanse ourselves with water, much more refreshing and indispensable is the drinking of the water. Without the former it is not possible to live as one ought, but without the latter one cannot live at all; only by drinking does one enjoy the full blessing of the water in one's life-sustaining power. Without drinking the blood of the Son of God, without the most intimate appropriation of it, one cannot have the life of God.

There is something in the expression, the drinking of the blood of the Son of Man, which is less pleasing to many. To the Jews such a word was still more offensive. The use of blood was forbidden by the law of Moses under severe punishment; when Jesus spoke of the drinking of His blood, it was not only natural to them, but especially to their religious sense, an unspeakable annoyance. Surely the Lord would not have used the word, had it not been for the fact that He could by no means escape it, to make plain to us the deepest and most glorious truths of salvation by His blood. In striving to fully partake of this bliss, such as is given to us by the drinking of our Lord's blood, we seek to understand.

I. Which is the blessing which is brought to us by it.

II. How that blessing is wrought in us.

III. How we have contributed to it.

I. Which is the blessing which the drinking of the blood brings us. —

We have just said that in drinking there is a much more intimate communion than in washing, and therefore a much more powerful effect. And so there is a blessing in the communion of the blood of Jesus, which goes far beyond the purification and sanctification, or rather, in which we see the profound effect of the action implied in those blessings. Not only must the blood work on us to place us in a new relationship with God, it must work in us to renew ourselves completely inwardly. To this it is that the words of the Lord Jesus in our text point.

"Except thou," thus saith he, "eats the flesh of the Son, and drinks his blood, thou hast no life in thyself." The Lord Jesus distinguishes two kinds of life. The Jews there before him had the natural life of body and soul. Among them were religious and well-disposed people. Yet he says they had no life in themselves, unless they eat His flesh and drink His blood. They had to have another life, the new one, the heavenly life that He had and that He could give. All life in the creature must be fed and watered from without. Natural life is nourished from nature and watered with bread and water; the heavenly life must be fed with heavenly food and drink, with Jesus himself. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves." Nothing less than his life, the life he lived on earth as a son of man, must become ours.

This the Lord speaks still more strongly in the words that follow, where He also declares what that true life is. "He that eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day." Eternal life is the life of God. The Lord Jesus came to earth to reveal that eternal life first in the flesh, and then to impart it to us who are in the flesh. In Him we see eternal life in His divine power inhabiting a body of the flesh, and taking it up to heaven. And he tells us that he who eats his flesh and drinks his blood, who partakes of his body as his food, will also experience in his own body the power of eternal life: "I will raise him up at the last day." The wonderful thing about eternal life in Christ is, that is eternal life in a human body. In that body we must partake, no less than in the workings of his spirit, then our bodies also, filled with that life, will one day be raised from the dead.

"For," saith the Lord, "my flesh is verily meat, and my blood verily is drink." , and some essential truth. Earthly food is not essential food, it gives no real life. The only true food which actually gives and sustains life is the body and blood of the Lord Jesus. And not in an improper symbolic

sense; nay, the word so often repeated indicates that in the full proper sense the flesh and blood of the Lord Jesus is the food by which eternal life is nourished and sustained in us. "My flesh is food indeed, and my blood is drink indeed.

As proof of the substance and the power of this food the Lord now says: "He that eats my flesh, and drinks my blood, the same abides in me, and I in him." The feeding of his flesh and blood produces the most perfect union with him. This is it by which his flesh and blood may have such power unto eternal life. The Lord thereby indicates that His believers must not only experience from Him certain workings in their hearts, but must be brought into the most close and ever abiding union with Him, "He that drinks my blood abides in me, and I in him. ."

This is now the blessing of drinking the blood of the Son of Man, becoming one with Him, becoming partakers of the divine nature in Him. How true that union is represented in what follows, "As I live by the Father, so he that eats me, he that lives by me." Nothing less than the union of Jesus Himself with the Father is the picture of our union with Him. As in the invisible divine being the two persons are essentially One, so man becomes one with Jesus. The unity is just as true as in the divine being, only with this distinction, that since humanity does not exist without the corporeal, that union extends also to the body. Jesus prepares for himself a body, into which the body of man is also received. The body becomes a partaker of eternal life, of his life, of Himself through the body and blood of Jesus. He who would receive this blessing in full must see to it that he enjoys all that the Scriptures offer him in the sacred and mysterious expression "the drinking of the blood of Christ."

We will seek to understand that if we ask now.

II. How is that blessing wrought in us? or what is that drinking of the blood. The first idea which arises here is that the drinking will signify the very intimate appropriation in our mind, by faith, of what we understand of the power of the blood. We sometimes speak of imbibing someone's words, when we give ourselves wholeheartedly to listen and accept them. And so, if any man fills his heart with thoughts of the preciousness and the power of the blood, if he delights in them with delight, takes them before himself with the faith of all his heart, and searches inwardly of the if he is permeated by that blood, he may well be said to be drinking the blood of Jesus. All that faith shows him of reconciliation and purification and sanctification by the blood, he absorbs into the depths of his soul life.

There is profound truth in this idea, and it gives us a most glorious hint of the way to find the full blessing of blood. And yet it is certain that

the Lord meant something more, by so repeatedly repeating the very expressions of His flesh-eating and His blood-drinking. What this greater is may become clear to us from the institution of the Lord's Supper. For, though the Lord here at Capernaum does not properly deal with the Lord's Supper, yet He speaks of the same thing of which the Lord's Supper later gave the visible representation.

In our Reformed Church there are two directions in the consideration of the Lord's Supper. According to one who is named after the name of the Reformer Zwingli, bread and wine in the Lord's Supper are but a sign or representation of a spiritual truth to teach us that, as and also as sure as bread and wine, as they be eaten and drunk, nourish and refresh, so and just as surely the body and blood, considered and appropriated by faith, nourish and refresh the soul. According to the other, who bears the name of Calvin, there is something more in the food of the Lord's Supper. He teaches that, secretly and incomprehensibly, and yet essentially, we are so nourished with the body and blood of Jesus in heaven by the Holy Spirit, that even our bodies, by the power of his body, have the power of eternal life. becomes a shareholder. Hence he also associates the resurrection of the body with the eating of Christ's body in the Lord's Supper.

Thus he speaks. "Such is the corporeal presence which the sacrament demands, and which works here with such power, that it not only gives to our spirit the undoubted assurance of eternal life, but also ensures the immortality of our flesh, as it now by His immortality flesh is made alive. If anyone asks me after the wise, I am not ashamed to confess that this is too high a mystery for my mind to comprehend, or my words to utter: I feel it more than I understand it." Though it seems incredible that the flesh of Christ, though it remains in heaven at such a distance from us, should be our food, let us consider how the secret power of the Holy Ghost surpasses all our thoughts. Therefore let us receive faith that which reason does not comprehend: the holy communion of flesh and blood, whereby Christ pours out his life into us, as if it had penetrated into our bones and marrow." » The communion of the flesh and blood of Christ is necessary for all who would inherit the heavenly life. Therefore the apostle speaks: The church is "the body" of Christ. He is the head from which "the whole body obtains the growth of the body." (Ephesians 1:23; 4:15-16). Our bodies are the members of Christ (1 Cor. 6:15). We see that all this cannot take place unless He clings wholly to us in body and mind. And when the apostle has used another glorious expression, "We are members of his body, of his flesh, and of his bones," he exclaims, "this mystery is great." It would therefore be folly not to recognize the communion of believers in

the body and blood of the Lord, a communion which the Apostle esteems so great that he rather admires it than explains it." [a](#)

That there is something more in the Lord's Supper than merely the believing appropriation of the atonement and merit of Christ, is also evident in the Heidelbergsche Catechism (question 76) "What is it to eat the crucified body of Christ, and to drink his shed blood"? It is not only, with a believing heart, to accept the whole suffering and death of Christ, and thereby obtain the forgiveness of sins and eternal life, but also therein, through the Holy Spirit, which lives together in us and in Christ. dwells, so to be more and more united with his holy body, that, though Christ be in heaven and we be on earth, yet we are flesh of his flesh, and bone of his bones, and through one spirit live forever and be ruled."

The thoughts expressed in this teaching are wholly in accord with Scripture. In the creation of man this was the wondrous thing that should distinguish him from the spirits whom God had hitherto created, and make him a showpiece of God's wisdom and miraculous power: in a body from the dust he should give life to the spirit and reveal the glory of God. Through the body lust and sin entered the world: all redemption is also designed to deliver the body and make it a habitation of God. Only then will redemption be complete, and the counsel of God complete. For this purpose the Lord Jesus came in the flesh, and the fullness dwelt in Him "bodily." For this purpose he "in his body" bore our sins on the tree, and freed the body, no less than the spirit, from the power of sin and death by his death and resurrection. As the fruit of that redemption, we are now, our body no less than our spirit, one with Him; we are His body, of His bone, and of His flesh.

It is for this reason that in the institution of the Holy Sacraments the Lord also comes to the body and takes possession of it. Not only does he work by his spirit upon our spirit, to make the body partake of redemption at the resurrection; nay, already here the body is the temple of the spirit, and the sanctification of the soul and spirit will hasten the more gloriously, in proportion as the undivided personality, even the body which exerts such influence over the other, participates in it. That is why in the Lord's Supper we are so deliberately fed "with Christ's own natural body and blood." Not as if, according to the Lutheran doctrine, the body of Christ should be so in or with the bread, that the unbeliever also eats the holy body, [a](#) but so that faith, secretly, through the Holy Ghost, actually receives the power of the holy body and blood from heaven, as the food whereby soul and body partake of the powers of eternal life.

All that we have said of the Lord's Supper now has its full application

to the drinking of the blood of Jesus. It is a deep spiritual mystery in which the most intimate and perfect union with Jesus is effected. It takes place where the soul, through the Holy Spirit, allows itself to fully appropriate the communion of the Blood of Christ and becomes partaker of the inward disposition revealed in the outpouring of this blood. The blood is the soul, the life of the body; where the believer, as one body with Christ, will abide completely in him, there by the Spirit that blood will, in a superhuman, effectual way, sustain and strengthen the heavenly life in him. The life that was shed in the blood becomes his life. The life of the old self dies to make way for the life of Christ in me. In understanding how this drinking is the highest communication of the heavenly life of the Lord, faith here has one of its highest and most glorious activities.

We still have the question

III. How should we behave in this drinking?

Dear Brothers ! you have already heard that we are dealing here with one of the deepest mysteries of the life of God within us. It behooves us to approach with most profound reverence, asking the Lord Jesus if He will not teach and impart to us what He has intended by this drinking of His blood.

Only he who longs for full union with Jesus, will rightly learn what it is to drink the blood of Jesus. "He that drinks my blood abides in me, and I in him." Who is content with the forgiveness of his sins, who does not thirst to be watered abundantly with the love of Jesus, who does not desire to experience redemption in all its strength in soul and body, to really have the same disposition that was in Him. in him will have little part in this drinking of the blood. He who, on the other hand, sets as his highest goal what the goal of Jesus is, "Abide in me, and I in you," who desires to have the powers of eternal life at work in his body, will not be deterred by the impression that these words are too high or too mysterious. He wishes to become heavenly, because he belongs to that heaven and goes thither, therefore he also wishes to be fed and watered from that heaven. There is no drinking without thirst: the desire for Jesus and his full communion is the thirst which is the best preparation for being drenched in the blood.

It is by the Holy Spirit that the thirsty soul shall be made to drink the heavenly drink of this drink of life. We have already said that this drinking is a heavenly secret. In heaven, where God is the judge of all, and Jesus the Mediator of the New Testament, "there is also the blood of sprinkling" (Heb. 12:23, 24). When the Holy Spirit teaches us and takes us by the hand, He gives more than our right mind can comprehend. All the

thoughts that we may make of the blood as of the life of Jesus, and of our share of that blood, because we are members of his body, and of the communication of the vitality of that blood in us, are but faint rays. of the glorious reality which He will bring about in us of union with Jesus. Where do we find in our human body that the blood is really received and as if drunk? Is it not there where one member of the body after another receives in the veins of the blood-stream which is constantly renewed from the heart? Incessantly and profusely, every member of the healthy body drinks into the blood. And so the Spirit of life in Christ Jesus, who joins us to Him, will make this drinking of the blood for us the natural operation of the inward life. When the Jews complained that what the Lord spoke of His flesh eating and drinking blood was a harsh speech, He said, "It is the Spirit who gives life; the flesh is of no use." It is the Holy Spirit who makes this divine mystery in us life and power, an essential life experience whereby we abide in Jesus and He in us.

Let there be with us a silent, strong, firm expectation of faith that this blessing shall be bestowed upon us. Let us believe that all that precious blood can do or give is really for us. Let us believe that the Savior Himself, by His Spirit, will water us with His blood unto life. Let our faith very heartily and continually appropriate those works of the blood which we better understand, the atonement, and cleansing, and sanctification. We may then with the greatest certainty and joy pronounce it before the Lord: Lord! Your blood is my drink of life. Gentleman ! who wash and purify me with that blood, thou shalt teach me, that I abide in thee, and thou in me, to eat daily of the flesh of the Son of man, and drink his blood. Yes, it is for sure.

Beloved ! You have been invited to gather at the Lord's Evening Meal on Easter morning. Prepare yourselves there, in a solemn public feast, to exercise the faith and be strengthened in that the body and blood of Jesus is your heavenly miraculous food. Approach, with holy awe, with heartfelt desire, under the guidance of the Holy Ghost, with full assurance of faith, that at the table of your crucified Lord you may rediscover it to drink some of the blood of Christ. Amen.

9: Victory by the Blood.

[a](#)Calvin. Institutes of the Christian Religion 17. S 9, 10, 32.

[a](#)*[Dutch Bell of Faith Art.35. 6]*

9: Victory by the Blood.

(ONE EASTER SPEECH)

They overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto death. —*Revelation 12:11.*

Today we celebrate the Easter feast, the glorious triumphal feast of our risen King. For four thousand years there has been a great struggle for man's possession between the old serpent that seduced him, and the seed of the woman. Many times there were times when it seemed as if the kingdom of God had come with power. Then again the power of the wicked one so prevailed that it was as if there was no help.

So it was also in the life of Jesus. By His coming, by His wonderful words and works, the most glorious hopes of a speedy redemption had been awakened. How terrible was the disappointment which the death of Jesus brought to all who had believed in Him. It was verily as if the power of darkness had triumphed, as if his realm had been established for ever. And see! Jesus rises from the dead. The apparent victory proves to the prince of darkness the most dreadful defeat; by causing the Prince of Life to be killed, he let into his kingdom Him who could break open its gates. "By death he destroyed him that had the power of death, that is, the devil." In that holy instant when Jesus shed His blood in death, and it seemed as if Satan had triumphed, Satan was robbed of the power he had hitherto possessed, and his throne was overthrown forever.

We find a very lofty representation of this happy event in our text-chapter. The best expositors, for all the difference in the minor, agree that we have here the view of the expulsion from heaven of Satan as a result of the Ascension of Jesus. We read, (vs. 5 to 9). » The child, the male son, who was to shepherd all the nations with an iron rod, was snatched up to God and His throne. And there was war in heaven, Michael and his angels against the dragon. And the dragon also got and his angels. And they failed, and their place is no more found in heaven. And the great dragon is cast out, the old serpent, which is called the devil and satanas, who deceives the whole world, he is cast upon the earth, and his angels are cast out with him." And then follows the song from which we have our text. "Now is come salvation, and power, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren, who accused them

before our God day and night, is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto death. On this account rejoice, you heavens, and you who dwell therein."

What especially deserves our attention here is, that while the victory of Satan and his expulsion from Heaven is first presented as the result of the ascension of Jesus, and the ensuing war in the heavenly places, in the victory song that heard in heaven, it is chiefly ascribed to the blood of the Lamb; this was the power by which the victory was won. Throughout the book of Revelation we see the Lamb on the throne: it is like the slain Lamb that he has obtained that place; the victory over Satan and all his powers is by the blood of the Lamb. We have spoken of the power of the blood in its very different workings; it is fitting that in this feast of our Saviour's glorious triumph over all the powers of sin and hell, we should understand what it says that then and at all times is the victory by the blood of the Lamb. We consider that victory

As it once took place:

As it always continues;

As it may also become our portion.

I. The victory as it once took place. — In the lofty conception of our text we see the high place occupied by the great enemy of the human race; in heaven he had access and abode as the accuser of the brethren, as the adversary of what was done in the interest of God's people. We know how this is taught in the Old Testament. In the book of Job we see Satan coming with the children of God to present himself before the Lord, and receive permission from Him to tempt his servant. Likewise, in the Prophet Zechariah (3:1, 2), we find Joshua the high priest standing before the angel of the Lord, and Satan at his right hand to resist him. On one occasion the Lord Jesus spoke. "I saw Satan fall like lightning from heaven" (Luke 10:18). And again later, when in trembling the foreboding of his approaching suffering came upon him, he said, "Now is the judgment of this world; now the prince of this world shall be cast out" (John 12:31).

The thought might at first seem strange to us that the Scriptures thus speak of Satan in heaven. In the proper sense, however, we must remember that heaven is not a small and limited abode, where God and Satan should dwell side by side. Nay, heaven is a vast realm, of very diverse divisions, filled with the innumerable hosts of angels who in nature carry out God's will. Among these Satan has also kept his place. Furthermore, we have not imagined him in his outward appearance in the black and hideous form in which this usually takes place, but also as an

angel of light. He was a Prince, with tens of thousands of servants. When he had brought man down, and thus conquered this world for himself and became its Prince, he had real power over all that was in it. Man was destined to be king of this world, for God had said to him, "Have dominion;" when Satan had conquered the king, he also had the whole kingdom in his hand. And that power was recognized of God. according to his holiness. He so decreed that if man listened to Satan, he must suffer the consequences, and be weighed down by his tyranny. And there God him . If he uses his strength to use force, but always and in everything follows the way of Law and Justice, Satan retains his power until it is legally and legally taken from him.

For this reason it is that during the four thousand years of the old covenant he could yet appear in heaven before God as the accuser of the brethren, to resist them before God's face. He had obtained power over all that was flesh, and only after he had been conquered in the flesh, as his realm, could he also be cast out of the heavenly court as accuser for ever. Therefore the Son of God also had to come in the flesh to fight and conquer Satan on his own soil. It was for this reason that, at the beginning of his public ministry, having been spirit-anointed to it, and openly recognized as God's Son, He was led of the spirit to be tempted. Satan's victory could come only after the personal enduring and rejection of his temptations.

But even this victory was not enough, "Christ had come that by death he might destroy him that had the power of death, that is, the devil." That power of death the devil had by virtue of God's law; the law had made him keeper of her prison. As the Scripture says, "The sting of death is sin, and the power of sin is the law." The victory and expulsion of Satan could not take place until the law and its justice were fully fulfilled. Only with the liberation from the power of the law would the sinner also be freed from the power of the devil.

It was by his death and bloodshed that the Lord Jesus fulfilled the law. Incessantly the law had cried, "The wages of sin is death:" "The soul that sins shall die." With her shadow-service in the temple, with her sacrifice and shedding of blood and sprinkling of blood, she had foretold that only by shedding of blood could atonement and redemption take place. As our surety, the son of God was born under the law. He obeyed her completely. He overcame the temptation of Satan to withdraw from under her authority. He willingly surrendered to bear her penalty for sin. Nor did he heed the temptation of Satan not to drink the cup of suffering. When He let His blood flow, He had given His life all the way, to the last, to fulfill

the law. And when the law was fully fulfilled, the power of sin and the devil was also at an end. Therefore death could not keep Him; "by the blood of the Eternal Testament God has raised him from the dead." And in like manner he "went into heaven by his own blood" to make his atonement for us there.

It is of the glorious effect of the appearing of Jesus in heaven that the text gives us such a graphic representation. We read (Revelation 12:5), after it was said of the woman, "She bare a male Son, who was to rule all the nations with a rod of iron;" "her child was snatched up to God and His throne. And there was war in heaven. Michael and his angels fought against the dragon and his angels. And the dragon also made war and his angels, and they failed, neither is their place found any more in heaven. And the great dragon is cast out, even the serpent of old, which is called the devil and satanas, who deceives the whole earth: he is cast upon the earth, and his angels are cast out with him." And then follows the hymn in which the words of our text appear: "They have overcome by the blood of the Lamb." From the book of Daniel we already find what battle there was between this Michael, who stood on the side of God's Israel, and the hostile powers of the world. But only now could Satan be cast out on the basis of the blood of the Lamb; the atonement of sin and the satisfaction of the law took away from him all his power and his right. The blood, which we formerly saw as having such wonderful power in heaven and with God to blot out and destroy sin, has the same power with Satan. He now has no right to sue. "Now is come salvation, and the power, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb."

II. There is a progressive victory following this first; the heavenly triumph is now continued here on earth, where Satan has been cast down.

This idea is signified in the words of the victory song: "They have overcome by the blood of the Lamb." This is indeed said of the brethren mentioned, but it also refers to the victory of the angels; the victory in heaven and on earth proceed simultaneously, and rest on the same ground. We know from the passage already quoted in Daniel (10:12,13) what communion there is between heaven and earth in the execution of God's work. As soon as Daniel prayed, the angel became active, and the three weeks of war in heaven were three weeks of fasting and praying on earth. The battle here on earth is the fruit and half of the battle in the invisible region of heaven: both Michael and his angels and the brethren on earth conquered "by the blood of the Lamb."

How this battle is moved from heaven to earth is aptly taught in our

text chapter. "Woe to them that dwell on the earth," says the voice, "for the devil is come down to you, and has great wrath, knowing that he has a short time." "And when the dragon saw that he was cast to the earth, he persecuted the woman that brought forth the man." The woman is no different from the church of the Lord, from whom Jesus was born, when he could do nothing more about Him, he persecuted the church. This experienced the disciples of the Lord Jesus, and the church in the first three centuries; in the bloody persecutions where hundreds of thousands of Christians were martyred, Satan went to great lengths to apostate or exterminate the church. But of the martyrs the word was in full force, "They overcame him by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto death."

After the centuries of persecution, there came for the Church centuries of rest and worldly prosperity. Satan had tried violence in vain; with the favor of the world it would be better. In the secularized church it was already getting darker until the Roman apostasy reached its peak in the Middle Ages. Yet in all those ages there were not a few who, in the midst of the surrounding misery, fought the battle of faith, and in whose godliness of life and witness to the Lord the word was repeatedly confirmed, "They overcame him by the blood of the Lamb." and by the word of their testimony, and they loved not their lives unto death."

No less was that also the secret power by which in the blessed church reform the tremendous power which Satan had obtained in the church was broken. "They overcame him by the blood of the Lamb." It was the discovery, experience, and proclamation of that glorious truth: "We are justified freely by his grace through the redemption that is in Christ Jesus, which God has set before a propitiation through faith in his blood," Reformers gave such wondrous power, and such glorious victories. And ever since the days of the Reformation it has been found that as the blood of the Lamb was praised, the church was infused with new life time and again to triumph over mortal or error. Yea, even in the midst of savage heathen, where Satan's throne had stood unmoved for thousands of years, this was ever the weapon to which his power must yield. The preaching of the blood of the cross as the propitiation for the sin of the world, and the ground of God's free pardoning love, is the power by which the most darkened heart is opened and softened, and turned from a habitation of Satan into a temple of the Supreme.

And what is true of the church is equally true of the single Christian; in the blood of the Lamb he always has the victory. It is when the soul is permeated with the power that blood has with God in heaven to effect a

complete atonement and blotting out of sin, and upon the devil to rob him of his right to us eternally and wholly, and in us heart to work there the full assurance of the favor of God, and the breaking down of the power of sin—it is, I say, when the soul dwells in the power of that blood, that the temptations of Satan lose their power. . Where the holy blood of the Lamb is sprinkled, there God dwells, there Satan flees. In heaven, and on earth, and in our hearts, the word stands as announcing a victory that endures forever: "They overcame him by the blood of the Lamb."

III. That victory is our portion also, if we are numbered among those washed in the blood of the Lamb. In order to enjoy it to the fullest, we must pay particular attention to the following.

There is no victory without a struggle. We must come to know ourselves as the inhabitants of an enemy territory. What the Apostle was revealed in the celestial vision must be daily in our life, Satan is cast to the earth, he has great wrath, because his time is short; what he cannot do to the glorified Jesus, he seeks to do to his people. We must live under the holy impression that we are guarded every moment of our lives by an enemy of incomprehensible cunning and might, who is tireless in his striving to bring us, if only in part, under his power. He is literally the prince of this world, all that is in her is at his service and he knows how to use it to make the church unfaithful to her Lord, and to inspire it with his spirit, the spirit of this world. It is not only what is commonly counted temptation to be sin that he makes use of. In all the possessions and occupations of this earth, in our quest for the daily bread or necessary money, in our political and social movements, in our literature and science, in art and commerce, he manages to penetrate everywhere, and whatever lawful in itself to make the vehicle of his infernal temptation. He is, in truth, what is said of him in our text chapter, "the old serpent, which deceives the whole world."

The Christian who will share in the victory of Satan by the blood of the Lamb, must be a warrior. He must make an effort to know his enemy. He must let himself be taught from the word and the mind the secret tricks, which are "the depths of Satan," by which he blinds and then deceives so many. He must know that he has this warfare, not against flesh and blood, but against principalities, against powers, against the rulers of the world, of the darkness of this age, against spiritual wickedness in high places. And he must give himself up to fight to the death at all costs and at all costs. Only then can he share in the song, "They have overcome by the blood of the Lamb, and by the word of their testimony, and have loved not their lives unto death."

The victory is by faith. » This is the victory that overcomes the world, namely, our faith. Who is it that overcomes the world, but he that believes that Jesus is the Son of God." "Be of good cheer," said the Lord Jesus, "I have overcome the world." Satan is an enemy already vanquished. He has nothing, nothing at all to say about one who belongs to the Lord Jesus. By unbelief, by not knowing and holding fast that I share in the victory of Jesus, I restore to Satan a power over me which he otherwise does not have. But when I know, and live in that faith, that I am one with the Lord Jesus, that the Lord Jesus Himself lives in me, and maintains and continues the victory which He has won in me, Satan can do nothing against me. The victory by the blood of the Lamb is the strength of my life.

It is only this faith which can give courage and joy to battle. To think of the terrible might of the enemy, of his never-sleeping vigilance, of the manner in which he possesses everything on earth to tempt us, one would almost say, as many Christians think, That battle is too hard, it is not possible to live in such tension all the time, life becomes too difficult. Quite true, if we were to conquer the enemy with our vigilance and strength. But no, this is not what we have to do. Jesus is victorious; if we only let our souls be filled with the heavenly face of Satan cast out by Jesus, with faith in the blood as the victory of Jesus himself, who is with us to maintain the power and triumph of his blood, then we also are "more than conquerors through him who loved us."

This victory of faith is in the fellowship of the blood of the Lamb. Faith is not just a thought I hold, a conviction that fills me, it is a life. Faith brings the soul into direct contact with God and the invisible things of heaven, especially with the blood of Jesus. And it is not possible to believe in the victory of Satan by the blood without myself bringing my whole being under the power of that blood. The belief in the victory by the blood awakens me to covet its full power in myself; every experience of that power makes the belief in victory the more glorious. May the sight which we have today of that victory encourage us to yield ourselves undividedly to the full working of the blood every day. Seek deeper penetration into your perfect reconciliation with God; live every hour in faith: "The blood cleanses me from all sin;" let the blood sanctify you and bring you near to God, take the blood as your life food and vitality, the victory of Satan and his temptations shall be your continuous experience. He that dwells with God as a sanctified priest, cleansed in the blood, shall reign as a conquering king over Satan.

Christians! Jesus by his blood made us not only priests but also kings. Not only to approach and serve God in priestly purity, but also to conquer

and rule before God in royal power. Let a royal spirit inspire us. Let us rule our enemies with royal courage. Let the blood of the Lamb become more to us the sign and seal, not only of the atonement of all guilt, but of the victory over all the power of sin. The outpouring of Jesus' blood was followed by the Resurrection, the Ascension, and the expulsion of Satan. Also in you the sprinkling of blood will prepare the way to the full enjoyment of the resurrection with Christ and the sitting in heaven in Christ. Therefore, once more, open your whole soul to the power of Jesus' blood, and your life shall become the constant celebration of a feast of Resurrection and Ascension, a constant triumph over all the powers of hell.

And thine heart sings with it continually the song of heaven: "Now has become salvation, and power, and the kingdom of our God, and the power of his Christ, for the accuser of the brethren is cast down. They overcame him by the blood of the Lamb." - Amen.

Part C — Experiencing the Power of the Blood.

Part C

Experiencing the Power of the Blood.

The question now remains, How this power acts ? In what way does it accomplish these mighty works on its subject ? In other words, in what way can we be made to experience in full power the glorious things it is given to accomplish ? As the answer we may take the following texts, Revelation 1:5 : "To Him that loved us, and washed us from our sins in His blood, and made us kings and priests unto God, to Him be glory." Revelation 7:14 : "These are they which have washed their robes and made them white in the blood of the Lamb." I John 1:7 : "The blood of Jesus Christ His Son cleanses from all sin." Hebrews 14:20 : "Having our hearts sprinkled from an evil conscience." In these and other words of Holy Scripture we are told that when the blood is to exercise its full power, there must be the close personal contact with it, expressed by the terms "washing," "sprinkling," "cleansing."

To understand this we must go to the types of the old Testament. There we are taught that there are two modes in which the blood of the sacrifice were used. It was either sprinkled upon the altar before God, or upon man. We see this in the first great covenant sacrifice at Sinai (Exodus 24.) Moses sprinkled one half of the blood upon the altar, the other half upon the people. When the Levitical ordinances were perfected, the difference came out with increasing clearness. With all the ordinary sacrifices brought by the people or individuals for atonement and pardon, the blood was sprinkled upon the altar, or before the mercy-seat. That was to the penitent the token of the acceptance of his sacrifice and of his pardon. But in the case of the priests, who as representatives of the people were to be specially holy, and entirely given up to a life in the service and fellowship of God, the blood was sprinkled upon their body to sanctify them. The blood, brought into nearer contact with them, brought them nearer to God. It was the carrying out of what took place with the blood of the covenant at Sinai. There Israel, as a priestly nation, was sprinkled : now that the priestly idea is embodied and centred in Aaron he and his sons alone receive the sprinkling. Of the ordinary sacrifices, with the blood sprinkled upon the altar, the effect is only atonement and for incense ; with the blood sprinkled upon the body, the effect is not only atonement, but also sanctification (see Exodus 29:20-21).

The same idea comes out in the cleansing of the leprosy : the blood is

sprinkled upon the body because there is a cleansing to take place. Just so, too, with the rod heifer alluded to in the passage where we read, "How much more shall the blood of Christ purge your conscience," the sprinkling was to effect purification, to make clean (Numbers 19). It is then only when the blood is sprinkled upon the person that its effect is said to be cleansing or hallowing. And in this we have the perfect type of what takes place with the blood of Christ. When the penitent sinner looks in faith to the blood shed on Calvary, and sprinkled before the mercy-seat, he has the assurance of forgiveness, justification through faith in His blood. But when he desires no longer to dwell in the outer court, not rising beyond pardon, but in the power of his priestly privilege to enter and dwell in the holiest of all, in the full fellowship and service of the Holy One, he needs a closer application of the blood : he must realise it as sprinkled on him ; he must know that he is washed in it. and so made a priest unto God. So the two-fold action of the blood is given in Hebrews 10 : "Having boldness to enter into the holiest and the blood of Jesus, let us draw near, having our hearts sprinkled from an evil conscience." God's purpose is that this should be the work of every believer ; the purging of the conscience is to serve the living God. The sprinkling of the blood on the altar and on the people is the covenant in the type of what ought to be ; it is owing to unbelief and ignorance and half-heartedness that so many rest with the pardon which the blood upon the altar brings, without also claiming the purity and holiness which comes from being washed in the blood. The priestly consecration in the closest application of the blood is inseparable from the giving up oneself to the priestly walk and work.

And how is this full experience of the blood obtained? The old answer holds good, "According to your faith be it unto you." As faith sees more deeply into the meaning of well-known words, it learns to expect and experience a power in the blood it had never known before.

And what is faith? Believing a truth is simply yielding oneself to the impression which the truth makes. And believing in the blood means simply opening the heart and yielding it up for the blood to exert its mighty power, and do its blessed work. The power of the blood passes all thought : we have seen it make an end of sin, and break the power of hell, open the gate of heaven, establish the Mediator on His throne there, and give an access to the holiest of all : we have but to fix our gaze on these mighty principles of the blood, and then to yield ourselves to it in the firm persuasion that with that same almighty wonder-working power it will do within in its blessed cleansing, purifying, sanctifying work, in a way that passes all our thoughts. If we will but give up limiting the words of God

from their Divine fullness and force with our narrow conceptions, and expect God to reveal their power to us in the meaning which they have in His mind, the power of the blood would come to us beyond what we ask or think. Faith is essentially a surrender, a giving up to a power coming from without in the Word. The soul that will intensely and individually give itself up to the living High Priest will know what it means, "The blood cleanses from all sin." "To Him that washed us in His blood, and so made us kings and priests unto God, be glory."

Such faith does indeed not stand in the power of men ; our answer to the question, how the blood exerts its power, would be utterly defective if we did not point out how closely in God's Word the blood and the Spirit are joined. In I John 5:8, we read, "There are three that bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one.^a In water we have the baptism unto repentance, the confessing and forsaking of sin (Matthew 3:11 ; Acts 2:38 ; Acts 22:16 ; John 3:5 ; Ephesians 5:26 ; Titus 3:5). With this the Spirit and the blood are the witness to Jesus as the Son of God. It is only by the Holy Spirit that the blood can manifest its power ; it is only through the power of the blood that the Spirit can do His work. The two are inseparably connected.

The Divine reason of this we find in Hebrews 9:14 : "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot unto God, purge your consciences." It was a Spirit-filled blood that was offered unto God; it was in the power of the Holy Spirit that the blood had its power. It is the Eternal Spirit being in the offering of Christ that gives it such power. The power of the blood to unite with God, to cleanse, to quicken, to sanctify, is from the Spirit. And even so it is in the blood that the Spirit has His power. It was through the blood-shedding and the rending of the veil that the Spirit was set free really to dwell in man, and after the blood had been sprinkled before God could the Holy Spirit descend. He comes from that blood-sprinkled mercy-seat, to testify of the wondrous power the blood has had in heaven, and to manifest that very same power in the heart.

We find the same truth in Ephesians 2:13 where we read, "In Christ made nigh by the blood;" and in Ephesians 2:18, "Through Him we have access by one Spirit unto the Father." Nearness by the blood and access by the Spirit go together. And so when we ask how it is that the blood, as sprinkled in heaven, not only atones and justifies, but also, when sprinkled on the heart, cleanses and sanctifies, we have the answer in the blessed truth that the power of the Spirit can only be manifested in connection with the blood. The blood has its power from the Spirit dwelling in it ; here on

earth the Spirit has His power only in the blood. And because He is the eternal Spirit He can each moment make present in us the power of the blood and the life of Christ as given on the cross to put away sin.

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot, purge your conscience from dead works, to serve the living God?" It not only purges the conscience from sin once committed, but from dead works, from the life of self-effort and legal bondage, so that we "have no more conscience of sin." We thus have the New Covenant blessing of a pure conscience, not only cleansed from past sins, but kept pure, and giving witness that we are pleasing to God. And so the cleansing the conscience by the blood is the power to serve the living God. The source is not only something following after the cleansing, but its direct result; the blood cleansing the conscience is the power of a new life, the living service of the living God. It is just what we saw in the consecration of the priests ; it is the blood not only sprinkled before God, but upon the person, that sanctifies to a life of full access to the holy place, of full devotion to the service of the Holy One, and of full admission to His abiding fellowship. Blessed, glorious, wonderful power of the blood of Jesus !

This teaching about the blood, which we find chiefly in Hebrews and St. John, is parallel to what we find in St. Paul about the death of Christ. When he speaks about our being baptised into the death of Christ, of our having died in Christ, he shows how the death of Christ is much more than a sacrifice for sin, a giving Himself up to God for us. Just because it is that, it is also a giving Himself up to us, to be our life. His death is the death of the seed-corn, given up that it may reproduce itself and live over again in others (John 12:24). The death becomes the law of the life in each member. The death of Christ is the power that works in us. Mortifying the deeds of the body (Romans 8:13). What St. Paul included in the word death, or what in Hebrews and St. John is expressed by the word, the Blood. It comprises in one deep-meaning expression all that Scripture has revealed of death as the way to life, Christ's death for us, and Christ's death in us as the way to Christ's life in us. The blood not only obtained the pardon on the cross, it is through the blood that the living Saviour on the throne continues His blessed work, and manifests the power of the eternal life. As He washes us in it, as He sprinkles us with it, it is the blood that has destroyed the power of sin and opened heaven, unites us with God, that lifts and keeps us in His presence within the veil, that cleanses and sanctifies, that quickens and nourishes, that gives the victory and the entrance to the eternal glory. It does all this with power just in proportion

as our faith sees more distinctly God's almighty power working through the blood, and yields itself more entirely to be kept by the Holy Spirit under the full influence and in the closest personal contact with the precious blood.

Surely such thoughts suggested by God's word as to the power and action of the blood assure us that there must be in the promise, "The blood of Jesus Christ His Son cleanses from all sin," a fullness of meaning beyond what has been the expectation of most believers. They point us to an experience in which, while the sinfulness, the sinful tendency of the old carnal nature remains unchanged, the blood in its sin-conquering power shall so bring us God's presence and the life of heaven into our souls, that we shall be kept from actual transgression, be made and kept clean from all defilement and the sin that still dwells within. A careful inquiry into the meaning of the word cleanse in Scripture (this may follow in a later paper) would lead to the same results. But we need not wait till we can with perfect clearness formulate the exact description of the blessing; let us put the power of the blood to the test, asking and trusting God to let us experience to the very full all that it was meant to be and do for us. Let faith, on the one hand, feed on what Scripture has given us to see of the mighty power of the blood, and on the other, rejoice in the close personal application of that blood as the great High Priest Himself sprinkles and washes us with it,—the power of the Holy Ghost will reveal to us the inexhaustible blessing there is in the power of the blood.

10: Joy of Heaven through the Blood.

[a](#)For a very suggestive illustration of the meaning and relation of these three, compare Exodus 29, the water (Exodus 29:4), the Spirit (Exodus 29:7), the blood (Exodus 29:20).

10: Joy of Heaven through the Blood.

After this I looked, and behold a great multitude, which no man can number, before the Throne, and before the Lamb. And they cried with a loud voice, saying, Salvation be to our God who sits on the Throne, and to the Lamb... These are they that washed their robes, and made their robes white in the blood of the Lamb. —*Revelation 7: 14.*

It is in the well-known sight of the great multitude that none can number in the heavenly glory that these words occur. In the Spirit the Apostle saw them standing before the throne of God and the Lamb, clothed with white robes and palm branches in their hands. And they cried with a loud voice, Salvation to our God who sits on the throne, and to the Lamb. To their song answered all the angels, to fall on their faces before the throne to worship God, and to bring him praise and glory for ever and ever. Then one of the elders, pointing to the great pair of scissors and the raiment that distinguished them, asked, "Those who are clothed with the white robes, who are they, and whence have they come?" To the answer, "Lord, thou knowest," said the elder, "These are they which came out of the great tribulation, and have washed their robes, and made their robes white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple."

This declaration by one of the Elders who are round about the throne, concerning the existence of the redeemed in their heavenly glory, is of great value. We are thereby discovered how it is not only here below, in this world of strife and sin, that the blood of Jesus is the sinner's only hope, but how up there, when every enemy is already destroyed, it still that precious blood shall be which shall be recognized as the ground of our salvation. And we learn to understand, how not only while sin must be conquered here below, the blood in heaven must exercise its power with God, but how that for all eternity every redeemed, to the praise and glory of what that blood can do, will bear the sign that he alone owes salvation to it. If we see this right we will better understand how intimate and real is the connection between the sprinkling of blood and the joy of heaven, and how the intimate intercourse with the blood here below can make the heart share the joy and glory of heaven even now. Joy of heaven through

the blood: for it is the blood

I. That gives right to a place in heaven.

II. That makes fit for the enjoyment of heaven.

III. That provides dust for the song of heaven.

I. It is the blood that gives right to a place in heaven.

It is obvious that this is the main idea of our text. In the question, "Who are these in the long white robes, and whence have they come," the elder wishes to call attention to the inquiry as to who really are these beneficiaries who thus stand before the throne and before the Lamb with palm branches. And if he answers himself, we expect that he will name that which may be regarded as most remarkable in their appearance. When asked, "when do they come," he tells us that they come out of the great tribulation; to the question, "Who are these," that they have washed their robes and made them white in the blood of the Lamb.

That they have washed their robes and made them white in the blood of the Lamb is the one to which he draws attention as their distinguishing mark; this, and nothing but this, gives them the place they occupy there in that glory. This is especially evident if we notice the word which he then immediately follows: "Therefore they are before the throne of God, and serve him day and night in his temple, and he that sits on the throne shall overshadow them." THEREFORE, because of the blood of the Lamb, they are before the throne. That place of high glory they owe to the blood of the Lamb. The blood gives right to heaven.

Straight to heaven! may this be the case with the doomed sinner? Would it not be better to boast only of the mercy of God, which freely admits the sinner to heaven, than to speak of a right to heaven? No, it would not be better, for then we do not understand what the value of the blood is and for what purpose it had to be shed. Then we entertain false thoughts as much of our sins as of God's grace, and remain impervious to the full enjoyment of the glorious work of redemption which the Savior has accomplished for us.

Already in speaking of the casting out of the Devil from Heaven we have pointed out that with a Holy God everything must go right. As little as the devil could be cast out, the sinner could not be let in, except in the way of law and justice. "Zion," saith the prophet, "shall be redeemed by judgment, and her returnees by righteousness." "That grace might reign through righteousness": this is what God sent his Son into the world for. Instead of fearing that by speaking justice we should be failing grace, it will just appear that therein consists of its highest glory.

The lack of insight into this is still often found in the congregation,

where one would not expect it. Recently I asked one who expressed the hope of going to heaven at his death, on what ground he cherished that hope. He was not at all an indifferent man, not even one who trusted in his own righteousness, and yet his answer was, Well, I think I do my best to seek the Lord and do His will. When I answered him that this was no ground of confidence before the judgment-seat of a holy God, he appealed to God's mercy. When I pointed out to him once more that there was a need for something more, it was as if it were something new to him that only God's justice could grant him access to heaven. And it is to be feared that there are many who hear the preaching of justification by faith, but do not realize that only if they have been righteously spoken by the law can they share in eternal salvation.

How quite different was the confession of a certain youth, who had not the full use of his intellect, but whose heart was enlightened by God's Spirit to understand the meaning of Jesus' death on the cross. On his deathbed, being asked about his hopes, he indicated that there was a great book, and that there was a page where his sins, many, very many, were written. Then he pointed with the right hand to the left as if it had been pierced, and with one finger as if taking something from there - he thought of blood from the pierced hand of Jesus - he showed how all that was written on the page was now erased and discarded. The blood of the Lamb was his hope of salvation.

The blood of the Lamb gives the sinner a right to heaven. "Behold the Lamb of God who takes away the sin of the world!" In the shedding of His blood He actually bore the penalty of sin. He has indeed surrendered His life to death in our stead, given His soul as a ransom, a ransom for many. And now that the penalty has been borne, and in the blood the ransom really paid, and laid before the throne of God in heaven, now the righteousness of God declares that because of the sinner all that she had to demand was satisfied by his surety, both of punishment and obedience, now God speaks righteously to the sinner who believes in Christ. That faith is nothing but an acknowledgment that Christ has really satisfied me also, that righteous speaking of God is nothing but the declaration that I now have a claim to salvation according to law and justice. God's grace gives me a legal claim to heaven. The proof of that legal claim is: the blood of the Lamb. When I am washed in that blood, I can face death with full boldness: I am entitled to heaven.

Listeners! you wish and hope to come to heaven. Hear today the answer to the question, Who are they that shall have a place there before God's throne? "They have washed their robes and made them white in the

blood of the Lamb." That washing does not take place in heaven, nor in death, but here in life on earth. Do not deceive yourself with the hope of heaven, if you have not really been washed with that precious blood. Don't you dare go to death without knowing that Jesus Himself has cleansed you with that blood.

And if it really concerns you to know how God can bring a sinner into Heaven, hear the Gospel which is preached to you today by none other than one of the Elders round about the throne. To nothing, nothing but the blood of the Lamb, the sinner owes heaven. Oh, be washed with that blood. "Unless I wash you," says Jesus, "you have no portion with me." Let your heart, in humble confession of guilt, and with the prayer of the Holy Ghost, believe in the blood. Believe that it is presented to you, believe that it can give you redemption at this moment, believe and you shall be saved.

II. The blood also gives the fitness for heaven.

It profits a man little to have a right to something without the fitness to enjoy it. The most precious gift avails little if the inward disposition is lacking, without which one cannot rejoice in it. To give the right to heaven to man, without at the same time preparing him for it, would bring him no happiness, and be contrary to the perfection of all that God does. The power of Jesus' blood not only opens the door of heaven to the sinner, but works it divinely, so that it will appear when he enters it that heaven and he are indeed destined for one another.

Wherein that salvation of Heaven consists, and which is the disposition which makes suitable for it, appears from the context of our text.

"Therefore," we read, "they are before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall overshadow them. They shall hunger no more, nor thirst, and the sun shall not fall upon them, neither heat, for the Lamb that is in the midst of the throne shall feed them, and guide them to living fountains of waters, and God will wipe all tears from their eyes." It is none other than the nearness and communion of God and the Lamb in which salvation is to be found. To be before the throne of God and to see his face; to serve HIM as priests in his temple day and night; from HIM who sits upon the throne to be overshadowed; to be shepherd and guided by THE LAMB; all these expressions point to us how little salvation will be in anything but God Himself and the Lamb. To see These, to commune with Them, to be recognized by Them, to be loved, to be cared for, that will be bliss.

And what shall be the suitability to thus commune with God and the Lamb? It will consist of two things. Inner agreement in sense and will, and then delight in his nearness and association. And both are wrought by the

blood.

There can be no question of fitness for heaven without unity with God. How can two dwell together if they are not of one mind? And because God is the Holy One, the sinner must be cleansed and sanctified from his sin, or else he remains quite impervious to what constitutes the happiness of heaven. "Without sanctification no one shall see the Lord." The whole nature of man must be renewed to think and desire and will and do what pleases God.

And this not as a matter of obedience, in fulfillment of a commandment, but with real pleasure and because he will not and cannot do otherwise. Holiness must be its nature. Being. And isn't this just what we've seen the blood of the Lamb do. "The blood of Jesus Christ, the Son of God, cleanses from all sin." Where the atonement and forgiveness of the Holy Ghost are applied and preserved in the living faith, there the blood works with divine power to slay the sinful lusts and lusts; the blood constantly exerts a wonderful power of purification. In the blood works the power of Jesus' death; we died with Him to sin; through the faithful intercourse with the blood, the power of Jesus' death penetrates into the most special parts of our hidden life. The blood breaks the power of sin; it cleanses from all sin.

And the blood also sanctifies. We have seen that the cleansing is only one side, the taking away of sin. The blood does more; it takes possession of us before God, and imparts inwardly the same dispositions that worked in the Lord Jesus when He gave His blood. In giving his blood he sanctified himself for us, that we also might be sanctified in truth. When we bathe and revel and lose ourselves in that holy blood, the power works in us of that full surrender to God's will and honor, of that whole sacrifice of all to abide in God's love, which inspired the Lord Jesus. The blood sanctifies us to that emptiness and surrender of ourselves, which God will take possession of, to fill us with Himself. This is true holiness: to be possessed and filled with God. This works the blood of the Lamb, and thus prepares us here on earth to meet God in heaven with unspeakable joy.

With the agreement with God we said that the suitability for heaven consisted in the desire and the susceptibility to enjoy God's communion. Also in this piece the blood here on earth gives us the true preparation for heaven. We have seen how the blood draws us near, introduces us to the priestly approach, yea, how we have boldness to enter by the blood into the sanctuary of God's presence and take our abode there. We have seen that God gives such incomprehensible value to the blood, that where the blood is sprinkled, there is His mercy seat. Where a heart puts itself under

the full action of the blood, there He dwells, and His salvation is experienced. The blood works communion with God. And no less with the Lamb, with the Lord Jesus Himself. Or have we forgotten his word: "He that eats my flesh and drinks my blood abides in me, and I in him." The full blessing of the power of the blood in His supreme operation is full abiding union with Jesus. It is only our unbelief that sometimes the work of the person, the blood, separates from the Lord Jesus Himself: it is Himself who washes with the blood, and purifies, and brings near, and waters. For full communion with Jesus in heaven equal with the Father we owe the fitness to the blood.

Redeemed ! see here what it takes to form you for heaven, to make you celestials already here. Let the blood that always has a place on the throne of grace above, always show its power in your hearts also, and your life shall become an unbroken communion with God and the Lamb, the foretaste of life in eternal glory. Let the thought sink deep into your soul: the blood here below already gives the bliss of heaven in the heart: what makes one life on earth and life in heaven is precious blood.

III. The blood also gives the matter for the song of heaven.

What we have said hitherto we derive from what one of the Elders has said concerning the redeemed. But to what extent is this their own testimony and experience? Do we hear anything from their own mouth about this? Yes, they themselves also bear witness. In the song that was heard in our lyric faces they cried with a loud voice, "Blessed be our God who sits on the throne, and to the Lamb." It is like the slain Lamb that the Lord Jesus is in the midst of the throne, as the Lamb that He shed His blood. As such, He is the object of the adoration of the redeemed.

This comes out still more clearly in the new song which they sing (5:9): "You are worthy to take the book, and to open its seals, for you were slain, and you have bought us to God with your blood from every kindred, and people, and tongue, and nation, and you have made us kings and priests to our God." Or, as the words of the Apostle in the opening of his book are somewhat different, where, impressed by all that he has seen and heard in heaven, of the place the Lamb occupies, at the first mention of the name of the Lord Jesus (1:4) cries out, » Him. who loved us, and washed us from our sins in his blood, and made us kings and priests to God and his Father; To Him be the glory and the power forever and ever, Amen." Without ceasing the blood of the Lamb remains the power that awakens the blessed to their song of joy and thanksgiving. Because in the death of the cross took place the surrender in which He gave Himself to them, and won them over to Himself, because the blood is thus the eternal

seal of what He did, and of the love that moved Him to do it, it also remains the inexhaustible, ever-flowing fountain of heavenly bliss. To better feel this, we pay particular attention to the expression,

"He who loved us, and washed from our sin in his blood." In all our considerations of the blood of Jesus we had no opportunity to deliberately dwell on it. And of all the glorious things which the blood speaks, this is one of the most glorious: His blood is the sign, the measure, yea, the communication of His love. Every application of his blood, every time he causes the soul to experience its power, there is a new outpouring of his wondrous love. And the full experience of the power of the blood in eternity will be nothing but the full revelation of how wholly He has surrendered Himself for and to us, in a love that is eternal, infinite, incomprehensible as God Himself. "To Him who loved us, and washed us from our sins in His blood." That love is indeed incomprehensible! Why has not that love power moved Him! He gives himself to become sin for us. He has become a curse to us. Who would ever dare to use such language. who would ever have dared to think of such a thing, if God had not revealed it to us by His Spirit. That He really, not because it was imposed on Him, but in the impulse of an actual love-desire for us, gave Himself up for us, and forever identified with us as one! Because it is such a divine miracle, that is why we feel it so little. But, Blessed be the Lord! There will come a time when we shall feel that, under the ceaseless and immediate love communications of the heavenly life, we shall be filled and satisfied with that love. Yea, blessed be the Lord, even here on earth there is hope: through a better knowledge and more complete trust in the blood, the Spirit in us is already more powerful, and the love of God is poured out in our hearts through the Holy Spirit who is given to us. is." There is nothing to prevent that, as above, in the sight so below, by faith, our hearts and mouths may be filled with the love of the Lamb. Each experience of the power of the blood becomes more and more the experience of the love of Jesus.

People sometimes speak as if it is not desirable to put too much emphasis on the word "the blood." They find it too grossly sensual, they prefer to transfer the thoughts expressed in that word into a language that more closely corresponds to our contemporary way of speaking and thinking. I must confess that I do not share this view. I take that word as coming not only from John, but from the Lord Himself. I am deeply convinced that the word chosen by God's spirit, and quickened, and filled with the power of that eternal life, whence that song comes to us, carries within it a blessing of power that surpasses all understanding. The

transmission in our way of thinking has all the flaws of a human translation. He that wants to know and experience what the spirit says to the church, let him take the word in faith as if it had come down from heaven, as the word in which the joy and the power of eternal life are most wonderfully summed up; that word, "thy blood," "the blood of the Lamb," shall give him the substance and the mood of a song of joy that shall never die. It is the blood that will make the sanctuary of God's glory resound forever and ever with the joyful notes of the new song.

Joy of heaven through THE BLOOD OF THE LAMB : that will be it down here for all who give themselves undivided to it; and above for all who are once deigned to take a seat among the crowd before the throne.

My fellow redeemed ! we have heard how and what they speak and sing in the heaven of the blood. Let us pray very much that the tidings may have upon us the effect which He intends. To live rightly heavenly, we saw, it is necessary to stand in the full force of the blood. – The blood gives right to heaven. Like the atoning blood, it works in the soul the full living consciousness that one belongs in heaven. It essentially brings us to the Sanctuary, close to God. The blood makes fit for heaven. As the cleansing blood it sets free from the lust and power of sin, and keeps it in the communion of the light and life of the Holy God. - The blood works the praise of heaven. Like the blood of the Lamb who loved us and gave Himself for us, it speaks not only of what He has done, but especially of Him who has done it all. In the blood we have the most complete communication of Himself: who by faith gives himself to experience fully what the blood can do, soon finds entrance into a merry singing life of praise and love, which only heaven itself can surpass.

My fellow redeemed! this life is for you and for me. Not only at the cross, and its stupendous wonders, also in view of the throne, be the blood all our glory. Deeper, and ever deeper, bathed in this fountain of life of the blood of the Lamb. Wider, and ever wider, the heart opened to His all-pervading workings. More firmly, and ever more firmly believed, the unceasing purification with which the eternal High Priest will apply that blood himself. More fervently, and ever more fervently, pray that there be nothing, yea, nothing in all the heart, that do not feel the power of the blood. And merrier, always merrier, sung with the multitude who know of nothing so glorious as thou hast redeemed us to God with thy blood." Till our life on earth become what it must be, O our beloved Lord, a perpetual song: "To Him who loved us, and washed us from our sins in His blood, and made us Kings and Priests to God and His Father . To Him be the glory and the power forever and ever." Amen.

11: The Spirit and the Blood.

11: The Spirit and the Blood.

"Three are witnesses in the earth, the spirit, and the water, and the blood, and the three are one." —*I John* 5:8.

When considering the blood of Christ, and the wonderful workings it works in us, the thought sometimes arises that we can enjoy those blessings so difficult after all, because we do not quite understand what and how the blood will work. Or also because, although we understand it somewhat, it is not possible for us to always experience that power, because we cannot always work with it. Such objections arise from our failure to consider how God has made a provision whereby the blood, as a living and self-acting force, may ceaselessly carry out its work in us. He has so united the Holy Spirit and the blood of Jesus that we rely on the spirit to work the blessing-bringing power of the blood in us without ceasing.

It is this thought which we find in our text. The Apostle had spoken of faith in Jesus in the preceding verses (4, 5), and then goes on to point to the testimony upon which that faith rests (6:8-11). He names three witnesses. There is the water, the outward, the human, in which we see what God commands man to do, when he comes to present himself to God in baptism, putting off his sins. There is the blood in which we see what God has done to effect a real and lively cleansing. And then there is the spirit, by which the testimony of both is confirmed. We will for this time confine ourselves to the truth, that the joint witness of spirit and blood is the foundation of our faith. Let us therefore notice the inseparable union of this.

I. In the work of redemption.

II. In our personal experience.

I. The union of the blood and the spirit in the work of redemption. 1. The first thing that merits our attention here is that it is only by the Spirit that the blood has its value and power. "How much more," we read, "shall the blood of Christ, who through the Eternal Spirit offered Himself up to God without blemish, purify your conscience from dead works to serve the living God." The blood has its power to cleanse, and to qualify for the service of the living God, of the eternal spirit that was in Jesus when he shed that blood. That is not only to say that the Holy Spirit was in the

Lord Jesus, and gave to his person his blood a divine value. Nay, but much more, that bloodshed was accomplished by the Eternal Spirit, and that spirit lived and worked in that blood, so that the blood, when poured out, could not perish as something dead, but as a living reality in the heaven could be taken up, from there to exercise His divine power upon us.

It is for this very reason that the spirit is here called the Eternal Spirit. Eternal is one of those words of Scripture which every man thinks he understands, and which few realize its deep and glorious meaning. One thinks: Eternal is that which continues forever, which is without end. This explanation is an external one, only tells us what the eternal is not, but teaches us nothing of its nature and essence. Everything that lives in time has a beginning, and is subject to the law of increasing and decreasing, of becoming and passing away. The eternal that has no beginning knows no change or weakening, because it has in it a life that depends on no time. In eternity there is no past and lost past, and no future not yet possessed; every moment one has a glorious and infinite present.

Now when Scripture speaks of eternal life, an eternal redemption, eternal joy, it means much more than merely that it shall never end. It will signify, by that word, that it has such an everlasting good portion, something in which an infinite vitality is at work, something in which there is no change or diminution, and therefore with the fullness of its life-blessing every moment before us. can be enjoyed. The Scriptures, by that word, would make us understand that if our faith receives it as an eternal thing, it will manifest itself in us above all changes of mind or feeling with a youth and freshness that does not for a moment age or wither. And so this is what we are here taught of the blood of Jesus, who by the eternal Spirit offered himself up to God. Not only does the act of outpouring of that blood have eternal value, the blood itself has spirit and life in it, and always works in that vital force of eternity. That is why the Letter to the Hebrews places so much emphasis on the unique and the eternal in the work of Christ. Notice the expressions in Chapter 7. He is Priest for ever after the order of "Melchizedek," "according to the power of the imperishable and life." He has an imperishable priesthood, why. He is able to save to the uttermost, since he always lives to pray," "He is the Son sanctified for ever." And then on, "He entered into the Sanctuary by his own blood, having wrought everlasting redemption." "He has perfected forever those who are sanctified." So it speaks also of the blood of the everlasting testament." Through the eternal Spirit the blood has acquired an eternal, always working, always fresh, an independent and imperishable vitality.

2. But the opposite is also true. As the blood has its power through the Spirit, so the Spirit alone has reached its full power and effect among men through the blood.

We know how the outpouring of the Spirit followed the outpouring of blood. And we know the reason for it. Because of sin there was a dividing wall between God and man. The flesh was a veil which made full union impossible. So long as sin was not atoned for, God by His Spirit could not come to a firm abode in the heart of man. Until the power of the flesh was broken and conquered, the Spirit could not assert its dominion. Therefore, in the days of the Old Testament, there could be no question of an outpouring of God's Spirit, but only as a prophecy of what was to come in the last days. That's why it was. It was that the Lord Jesus, as closely as He dwelt with His disciples, as much as He loved them, as much as He would bless them, He was powerless to give them the Spirit with which He was baptized.

First Jesus had to die. The blood is the life of man. The Spirit is the life of God. First man had to sacrifice his sinful life, bear his punishment, and surrender himself completely to God, before God could descend to Him with His life. What man could not do himself, Jesus, the Son of man, did for him. He shed His blood: He gave His life in satisfaction of the punishment in full surrender to the will of God. When that was done, He could receive from the Father the Spirit to pour out: the outpouring of the blood could be followed by the outpouring of the Spirit. This is presented to us in Scripture in words like these: "The spirit was not yet, because Jesus was not yet glorified." And again, "He showed me a pure river of the water of life, proceeding out of the throne of God and of the Lamb." It was when the Lamb of the throne took possession of the Father that the Spirit could flow out. In John the Baptist's proclamation these were also the two things he said about Jesus: "Behold the Lamb of God, which takes away the sin of the world," and "This is he that baptizes with the Holy Ghost." First the High Priest must have entered the Sanctuary with his blood, and appeared before the throne with that blood, before he could again give out of the Sanctuary of the Throne the Spirit as the seal that his work there had made full atonement. The blood and the Spirit are inseparable because only through the blood does the Spirit have the freedom to dwell in man.

3. And now in the execution of the work of redemption the workings of the blood and the Spirit are always accompanied by one another.

Hence we find in Scripture that to the Spirit is ascribed in one place what is ascribed to the Blood in another place. Thus sanctification is called the work of the blood as well as of the Spirit. So life is also ascribed to

both: "He that eats my flesh, and drinks my blood, has eternal life," after which he adds, "It is the Spirit that quickens; the flesh profits nothing." So we also find in the epistle to the Ephesians that after it was said (2:13), "You were drawn nigh in the blood of Christ," it is stated a little later (2:18), "

We have access by one and Spirit to the Father." Likewise in the Epistle to the Hebrews the reproach of the blood and the Spirit are joined together where (10 : 20) is spoken of him "who counted the blood of the testament whereby he was sanctified unclean, and the Spirit of grace has done reproach." We have had occasion many times in this sermon to note that the blood is the word of God chosen as the brief expression of certain thoughts and powers and dispositions which are contained therein. It is not always easy, whether in preaching or in personal exercise of faith, to find the perfect expression for those thoughts, powers, and dispositions. But this is what the Holy Spirit has to do as his work; wherever faith works with the blood, there he will explain and give life to that glorious content of the word. He wills, by enlightenment of the mind, to open to us the great thoughts of God, which are summed up in the blood. He will, even before understanding can grasp them, cause its powers to work in the soul; and where the lustful heart humbly and reverently desires its blessing, He will work it in the heart. And He will not only cause the power of the blood to come to the heart, but so reveal to the heart that the same dispositions which inspired the Lord Jesus in the outpouring of the blood shall be awakened in us, as it is written: "They have overcome. through the blood of the Lamb, and they loved not their lives unto death." It is the great work of the Holy Spirit to glorify Jesus; to make Jesus glorious in the hearts, by giving in those hearts the glorious experience of his redemption. And because the blood of that redemption is the focal point, it is above all the blood that the Holy Spirit wants to make glorious in us and in us. Of the blood, as it was shed on earth in the atoning sacrifice, we can still make some sense of it. But of the blood as it always speaks and works in the Sanctuary above in the vitality of eternity we have little idea. The Holy Spirit, however, comes with his heavenly vitality to internally appropriate that eternal as an essential experience and make it our life.

From all ages the belief in the atonement of guilt through the blood and in the personality of the Holy Spirit have been two truths, which are simultaneously denied by error, and are held together by the Church of the Lord. Where the blood is honoured, and when the power of full redemption is preached and believed, there the way is made for the full

blessing of the Spirit. And as the Holy Spirit works in the hearts in truth, there He will always lead to glory in the blood of the Lamb. "I saw, and behold, in the midst of the throne a Lamb standing, as if slain, have the seven eyes, which are the seven spirits of God," The blood and the Spirit congregate from the Lamb, and together testify of Him alone.

II. The union of the blood and the spirit in our personal experience; that we now look to this, to see what rich comforts and blessings this truth contains for us. We have only again two sides to note. The blood has its full power in the Spirit; the Spirit comes to its full power through the blood.

1. The blood has its full power through the Spirit. Behold there the glorious answer to the questions that sometimes arise in the covetous soul. I have no doubt that, in what we have heard in this preaching of the power of Jesus' blood, of the rich, full blessings which are to be found in that blood, they have often occurred to us too. Questions like these namely; whence is it that the blood no longer works powerfully in me? How do I get to experience the full blessing of the blood? Is there any hope that anyone as feeble as I am, and who understands everything so imperfectly, may expect that full blessing? Hear the answer, all you who truly desire it from the heart: You have in you the Holy Spirit, whose work it is to glorify the Lamb and the blood of the Lamb in you. The Spirit and the blood bear witness together.

Our error is this, that we look upon the blood as if that alone testifies. We think of the bloodshed as an event that took place eighteen hundred years ago, which we must look back on to represent and realize by the power of our faith. And as our faith is always very weak, we feel unable to do it properly. As a result, there is no effectual experience of what the blood can do. This weakness of faith comes, in the upright, from defective thoughts of the power of blood. If I should see that the blood is not something that lies idle, and must be awakened to activity by my faith, but something that works unceasingly with an Almighty eternal power, then my faith will first learn to become right faith. I shall then see that my weakness cannot hinder the strength of the blood. I have only the blood to honor by lofty thoughts of its power to overcome every obstacle; the blood will show its effect on me, because the eternal Spirit of God is always working with and in the blood.

Or was it not by that Spirit that the blood, when Jesus died, had the power to conquer sin and death, so that Jesus "by the blood of the Eternal Testament" was brought back from the dead?

And was it not by the Eternal Spirit that the blood has penetrated into

heaven, the realms of holy light and life, and still has a separate existence there with God the Father and Jesus the Mediator? And is it not by the eternal Spirit that the blood ever goes forth to show its power to the innumerable multitude that are gathered together? And is it not the eternal Spirit who dwells in me as a child of God, and on whom I may count to magnify in me also the power of Jesus' blood. thank god! it's like that. I need not fear. In the soul that, in the sense of weakness, childishly and undividedly surrenders to the Lamb of God to experience all the power of His blood, the Holy Spirit will work it. We can certainly count on the Spirit to reveal the all-powerful workings of the blood in us.

There is another objection. When we recognize that the blood is so omnipotent in its action, we limit the duration of those actions to the length of our action with it. As long as you can think of it, and your work of faith can be engaged in it, you think the blood will show its power to you. But there is such a great part of your life that you must necessarily spend in earthly occupation. You cannot believe that even in those hours the workings of the blood can continue undisturbed. And that's how it is. If you have faith in it, if you commit yourself to the sanctifying power of the blood for those hours when you cannot think of it, you can count on your soul to live undisturbed under the beneficent workings of the blood. This is the meaning, the comfort, of what we have said about the word eternal, and the eternal redemption which the blood has wrought. Eternal is that in which "the power of life imperishable" works incessantly every moment. By the eternal Spirit the precious blood possesses this ever-acting power of eternal life; the soul can more safely trust it for every hour of activity or bustle; the action of the blood will continue undisturbed. As the fountain, which is nourished by an abundant supply of water, pours out its cleansing and life-giving stream day and night, so the beneficent streams flow from this fountain of life over and through the soul that dares expect it of its Lord. And as the Holy Spirit is the vital force of this omnipotent and ever-active outpouring of the blessing powers of the blood, so it is He who prepares and enables us to recognize and receive them in faith. Spiritual things must be spiritually discerned. Our human minds cannot grasp the mysteries of the heavenly sanctuary, especially the unspeakable glory of this holy blood in heaven. That we entrust ourselves with deep reverence to the teaching of the Spirit, waiting in holy silence and awe to bear witness of and with the blood. Whenever we eagerly implore the holy power of the blood, let us open our minds with great tenderness to the working of the Spirit; the Spirit and the blood always bear witness together. By the eternal Spirit the blood will always have its full effect in

us.

2. Of this truth is the glorious reverse: The Spirit comes to its full power in us through the blood. As the outpouring of the Spirit has followed the outpouring and induction of the blood into heaven, so it is in the heart. Where, and as the blood takes place and is honored, there the Spirit can work freely.

We have recently celebrated Passover,^a and are on our way to Pentecost, and the Days of Prayer, in which we wait upon the Lord to be filled with His Spirit. Every Pentecost reminds us that it is the will of Him that baptizes with the Spirit that His disciples should be filled with the Spirit. "Full of the Holy Ghost" is not presented to us in Scripture as a privilege of a single time, or of a few persons, but simply as the condition in which every Christian can live who gives himself to live wholly for and with Jesus. The feast of Pentecost is not merely the remembrance of something that happened once and then passed away, but is the celebration of the opening of a fountain that ever flows, and the promise of what is ever the right and the hallmark of the church of the Lord. We may and must be filled with the Holy Spirit. The teaching God's Word has given us today points us to the right preparation for the baptism of the Spirit. For the first disciples, as for the Lord Jesus, the way to Pentecost ran over Calvary. The outpouring of the Spirit is inextricably linked to the preceding outpouring of blood. With us too it will be the new and deeper experience of what the blood can do that will lead us to the full Pentecost blessing.

Faithful soul! he that longs for this blessing, look to the everlasting ground upon which this blessing rests. Take a word like John's: "The blood of Jesus Christ cleanses from all sin." The cleaned what can be filled. Come with all the sins of which you are aware, and ask the Lamb to cleanse you in his blood. Take that word with a perfect faith, with a faith that exults above all feeling and experience: it befalls me. Faith acts as having what it does not feel; it already knows to possess in the spirit what is only later perceived in the soul and body. Walking in the light you have a right to say with full boldness, "The blood of Jesus Christ cleanses me from all sins." Count on your great High Priest to shew in your heart, by his and Spirit, the heavenly miraculous power which his blood has exercised in the sanctuary for purification. Count on the blood of the Lamb, which has blotted out the power and operation of sin with God in heaven, to blot out it also in your heart. And let it be your song of joy in faith: To Him who cleanses me from my sins in his blood be glory and power.

And then count on the fullness of the Spirit to come. It is the Spirit

through whom the blood was sacrificed. It is the Spirit through whom the blood has worked in your heart and is still working. It is the Spirit who through the blood makes your heart a sanctuary of God. Count, with full assurance of faith, that a heart that is cleansed by Him in the blood is ready to be filled like a temple with God's glory. Count on the fullness of the Spirit as your portion.

O, the bliss of a heart, purged with the blood, and filled with the Spirit! Full of joy and full of love; full of faith and full of praise; full of zeal and full of power for the work of the Lord. By the blood and Spirit of the Lamb that heart is a sanctuary, where God dwells on his mercy seat, where God himself is the light, where God's will is the only law, where God's glory is all. O ye children of God, come, and let the precious blood prepare you to be filled with the Spirit, that the Lamb that was slain for you may have in you the reward of his bloody labor, and you and he together in his love is satiated. Amen.

12: The crowd bought by the Blood.

[a](#)Preached on the Sunday after Passover.

12: The Crowd bought by the Blood.

And they sang a new song; you are worthy to take the book, and to open his seals, for you have bought us God with your blood of all kinds, and of people, and of language and of nation. " —*Revelation 5:9*.

It is today that we keep our collection for the Binnenlandsche Zending of our church. When we put our gifts for the Lord's service on His altar, we should not do this out of habit or with a thoughtless heart. Every token poured into His treasury has value according to the disposition in which it is presented to Him; only true love for Him and His service makes our gifts a spiritual offering. Therefore, it is good that we dwell on the Missionary work today to hear what God thinks and says about it, and so direct our thinking and actions toward His.

After all, the Missionary work is a work of faith. Faith now is a proof of things not seen, it focuses in everything to what it sees and hears in the unseen world. Of the Missionary work, it is exceptionally true that it is the work of faith. From all ages the Missionary work has been a little too high for man. His wisdom could not comprehend it. His love could not reach it. His mouth could not enable him to tame and renew the desolate Gentile with nothing but the message of God's love in Christ. From heaven in all ages the men who headed the great Missionary enterprises received, through God's Word and spirit, light and power for their work. It was the eye of faith fixed on Jesus as King, the heart opened to his promise and command, in which they found the urge and courage for their labor.

Our text opens to us a view of heaven from where the light of eternity shines on the Missionary work. We hear the song of the redeemed praising the Lamb that He bought them God with his blood. And in that song it is above all that, besides the praise of the Lamb and his blood, or rather as a part of it, they report that it is "of all the kindred, and the people, and the language and the nation" that they gather there to be. To the fame of the power that the blood has exerted this is reported: no sex or people or it has his number of the bought of the Lamb; no separation of language and nation, or the blood has filled the rift and united it in a spirit of love and a body of glory before the throne. How different that sight is from the heavenly revelation of the high calling and the glorious outcome of the Missionary work. Without the Missionary work, that face could never have

become true, that song could never have been sung. In that song, the Mission has its divine right, its heavenly empowerment. Every time the Missionary Friend or the congregation of the Lord hears the tones of that song, they hear a wake-up voice for new courage, and new devotion, and new joy in the glorious work of the gathering of the multitude that no one can count.

In our preaching about the power of blood, we have hitherto usually focused attention on his work on the single soul; it is good that we also learn of the vastness and the miracle power of his activities in the world. The Mission will shine in a new light to us when we see its relationship to the blood so dear to us, and we will be strengthened to serve it in the belief that its power is nothing less than the power of Jesus ' blood. We will learn that in order to do her work we must always regard her as a work of faith, work that has his recommendation not from what is seen on earth, but what is heard from heaven.

To understand this better, we would like to consider the Shipment today.

I. In the objections with which she has to contend on earth.

II. In the light that falls on her from heaven.

I. The objections that the Mission on earth has to contend with.

These usually relate to the field of work, the workers, and the fruit of labor. We will consider these objections, especially in view of our own country, and the concerns raised here against the Mission, even among the benevolent.

1. The field of work. "Precisely what gives to the great crowd her glory and joy is one of the main obstacles here on earth; the difference of people and nation. The sin of Babel has truly made the separation of nations and languages a curse under which humanity sighs. In the ancient Gentile world, anyone who did not belong to his own people was considered a natural enemy. Even among the peoples of Europe how much there is of hatred and envy, of contempt and enmity. What objection this brought to the Gospel, one can lightly realize.

Sometimes it was because the messengers who brought it belonged to a despised or hostile people. That the proud Roman had to accept it from the despised Jew was no small obstacle in the way of the expansion of the Kingdom. In the history of the introduction of Christianity in Germany, in Holland and Scotland, it is repeatedly told how the messengers could not enter because they belonged to a hostile people. And even in our day the multitude of the reproach of the poor Gentile is directed against the Missionary: your people have taken mine, our land, how should I accept

your religion. Or he points out so much wrong and despicable in those who belong to the people from which the Missionary comes, and he says: First bring your message to your own people, why do they not receive your Jesus?

Then again the objection lies in the opposite; the people to whom the gospel must be brought would be despised and absorbed. The worldly sages have always said that one should civilize the Gentiles first; only then would they be susceptible to the Gospel. When the first German missionary to India, Ziegenbalg, was to leave there in 1705, he and his friends were labeled by a famous University by the name of "bigots and invoked Apostles". When the Mission was first discussed in the General Assembly of the Church of Scotland at the end of the last century (1796), the proposal to participate in the case was rejected because it would be contrary to nature to bring them the Gospel before they were more civilized. For many years, the idea that a Bushman or a Hottentot could experience the power of the Gospel in his sunkenness was uttered as the utmost incongruity. It is only the living faith given to the revelation from heaven that from every generation and people, and language, and nation have been bought that gives courage or strength to the Mission.

2. The workers give no less cause of objection than the field of work. When, about a hundred years ago, the Missionary Spirit awoke again in Europe, and the Missionary Societies of the teachers who had gone through regular study found few ready to go out, they were glad to take moms to work with pleasure, and send out after a short training. How many remarks were then made about the folly of expecting such workers to succeed in doing difficult, if not impossible, work. And yet it has been men of such inadequate upbringing, Carrey, "the ordained shoemaker," as he was mocked, and John Williams and others, wherever the congregation of Christ knows and loves the Mission, are recognized as benefactors of mankind. and a jewel of the church. When it was later shown that the missionary also appreciated science and higher education, it was again asked whether it was necessary for a worker among the uncivilized to be so learned; if he could bow down to the depth of which the spirit of the Gentile is submerged. Seen from the workers' point of view, and judged by the wisdom of this world, one could never believe that these are the men by whom the kingdom of Satan would be conquered, and paved the way for Jesus to be crowned victorious.

How many other objections are there that arise when we think of the workers. What comments were not made in our own country. Remember how often it has been said that if Dr. Philip and the first Missionaries of

the London Society had been more exposed to the peasant population of our country as Chris toes, and also the gentlemen serving the slaves would have avoided much of the enmity and prejudice against the Mission . Some of us still remember how at the first so blessed Conference in Worcester in 1860 the one thing that almost disturbed the mood of love and joy was the remark of one of the German brothers regarding our peasants, and the reply that if the Missionary more the peasant's cooperation sought that the interest in the labor among the Gentiles would fare better. And in a later time, the same reproach was heard several times, about a number of Missionaries to whom the highest praise is always given personally by all they know - the French Brothers in Basutoland; that multiple love and fellowship with the members of Christ's Church in the Free State would have helped win love and support for their Missionary Friends.

It is not necessary or possible to express an opinion here on the degree of truth that may be found in such comments; I speak only of how much this difference of people and language and nation, in which once the redeemed crowd will find part of their glory, here on earth is one of the greatest objections to the accomplishment of the work, and anyhow in this regard, Missionary work is a work of faith. Who wants to wait until all the workers are what he would like them, understands very little of that faith work; who builds on the word of Jesus and wants to work on it, thanks God for every witness who, albeit with flaws, makes known to the dear Lord the Gentiles.

3. The objection has been derived from the fruit of the Missionary Labor. And that concerning those more immediately are the fruits of that labor, the converted, and those who do accept the doctrine but not really the faith.

As for the converts, what is often heard about this lack of honesty, truth and other virtues which must characterize the Christian. It is forgotten how true conversion does not suddenly imply full sanctification; how godliness, as now found in the ancient Christian peoples, is the fruit of a millennial movement under the discipline and education of God's Word; how the Apostles, like Paul in his epistles, should address those whom they speak of as truly born again, having only recently been rescued from paganism, to teach about lies, theft, and adultery (see Ephesians 4:20-28; Colossians 3:1-10); how even among white Christians, and often with true piety, so much remains to be desired as to truth and honesty, as to love and justice, and how to grieve, but not be tempted, into condemnation or gloom. God's word and God's grace take time to work through.

And then again there is the complaint about the influence of the doctrine on those who are not converted. Knowledge blows them up; they get new thoughts about their value as men; they become unsuitable for the servant class; rather the "raw heathen," they say, than the learned Kaffir who comes from the schools. One believes that the Missionary does not preach submissiveness enough as the first virtue for the colored one; the other judges that it is the fault that one does not limit oneself to reading and writing; they would like to have them learn the Bijdel and the way of salvation, but they think that higher knowledge is not due to them and only does evil. Whatever the case, Missionary work and social interests sometimes seem to conflict with one another. What the Gospel has done for our ancestors in awakening the sense of personal worth, of freedom, of progress, it also does under color: and from the fermentation that this sourdough causes, more than one difficulty is born.

Truly, in the midst of so much to argue against the Missionary work, faith is necessary to remain a true Missionary friend. Faith does not close its eyes to the difficulties that exist, but do not wait with its work until these have been removed. It has heard the command of the King on the throne; it has heard the sounds of the song of the redeemed from all people and language and nation; it experiences the miraculous power of the blood on its own heart, amid all the shortcomings and reservations, it rejoices over every worker who proclaims only Jesus, and every soul who learns to call his name, even at the beginning and in weakness .

II. The light that falls from heaven on the Missionary work. Faith has its power in this.

In the song of the great crowd gathered by the Mission we hear that it is from the blood of the Lamb with which they are bought that they owe their share of salvation. Let us see how it is that blood that is in truth the power of the Mission. It is that blood alone that gives courage, arouses love, provides the weapon with which the Mission owes its victory.

1. The blood gives courage. Why, then, may we ask that the thought ever arose in the hearts of weak men and women to take on such a task as to attack Satan's power in paganism, and to deprive him of its prey? Had the thought come to mind with the great statesmen or war heroes who had conquered the peoples of the Gentile world, and thought that they too would overpower them, or with men of science who believe in the power of education and civilization, we could understand it. But no, these were usually the fiercest opponents of the work; it was in the silent mystery of circles of people without regard or influence that the thought came up and took hold.

And what gave them the courage to do so? It was nothing but the blood of Christ, and the belief in its power. In the word of God they saw how God has "presented Christ as an atonement through faith in his blood - an atonement for the sins of the whole world." They saw how that blood applied to all people and language and nation. They had been shown how that blood had now been brought to heaven and deposited before the throne, as the ransom to save souls for those who had been lawfully paid. They heard the voice of the Father to the Son, "Ask of me, and I will give you the Gentiles for your inheritance." they knew that no might of hell could prevent the Lord Jesus from seeing the work of his soul and being satisfied. Satan was overcome by that blood, and cast down from heaven; that blood had power to overcome him on earth and to rip out his prisoners from his hand. Sprinkled with blood in heaven, the power of sin was broken forever, all that could prevent God's love or blessing from pouring out on the most unworthy, opened the way for his people to pray through the powers of to obtain heaven to do great miracles in their weakness: they knew for sure, the blood of Jesus Christ, the Son of God, was the pledge that of every people and language would bow to Jesus.

2. But the blood that gave the courage to believe this also aroused the love to act in that faith.

We speak here on earth of the ties of blood relationship as the most intimate there are: the blood of Christ gives the feeling of a heavenly blood relationship, not only among all those who have already been washed with it, but also all those for whom that blood was given . The blood of Christ is the surrender of love to death: it is therefore the death of selfishness and opens the source of eternal love in the heart.

The more the believer lives in the power of Christ's blood, the more he learns to see his fellow man, including the Gentiles, in the light of redemption. The shedding of blood for the deepest sunkenness gives value to each and every man, and establishes the bond of a love that encompasses all.

The confidence of faith, the blood will have for its wages from all people and nation, is followed by the purpose of love: I, who myself owe everything to that blood, must testify about it, and make it known to those who don't know about it yet.

That blood for all - including me: in that faith, the soul took part in his blessing. That blood for me - and also for all: in that faith love burns and sacrifices itself to make it known to others. Yes, the blood is the power of the Mission, for it is those who are in the full communion of that blood, who are forced by the love of Christ to bring tidings to others of that

glorious part that is due to them.

The love of the Mission is in need of nothing less than that love, with its supernatural power. It is this love on earth that can only embrace and hold on to the afflicted one when all hope seems lost. There have been Missionary Fields where God's servants have labored without fruit for twenty and thirty years, where the administrators of societies in Europe questioned whether it did not seem to be God's will not to open the door there, but where the love of has endured souls and was later blessed with a rich harvest.

In all objections that seem to surround the Missionary Work in our midst, the heart burning with the love of Christ refuses to let go of the Mission. The worker may be imperfect, and the work seemingly unrewarding; in the home and society may harm be more than an advantage to the flesh; love cannot be put off, souls bought with the same blood are too dear to her, through all the difficulties she will struggle to save those with whom she counts herself in the second Adam of one blood. It is the blood, the blood that speaks of the love of the Lamb, that is the power of the Mission.

3. The blood is also the weapon of which the Mission uses itself in battle.

That there is courage and love for the work of the believer, strength to begin and persevere in the work, that is not enough: From where does he have the strength to really strike, bend, and move the darkened heart to leave the ancestors to the gods, to accept the doctrine of the cross with his sacrifice of all that is desirable to natural man, and his calling to a heavenly and spiritual life. The Mission has that power in the blood of the cross.

That blood is the sign of a love that transcends all understanding. That blood is the guarantee of reconciliation and forgiveness just as the awakened one needs it. That blood brings peace and purity that breaks and dispels the power of sin. That is the blood with which the Holy Spirit testifies together when He opens the heart to that love and that redemption. It is that blood, which, just as the veil was once torn, so even now the thickest veil on the sinful heart is destroyed. It is the preaching of God's grace to the wicked that has broken and renewed the hearts and thousands of God in thousands of the most sunken idolaters.

Mission History provides the most striking evidence of this. Thus we read how in the first Missionary work in Greenland, the Missionaries believed that they should first make known poor Eskimos with the teachings of God, and His law, of sin and righteousness. They had done

that for over twenty years without raising them from their dead indifference. One evening a brother was reading to some of the Gentiles who visited him a passage from the New Testament that he had translated. It was the story of the suffering in Gethsemane "Read that again" cried one. When he had read it again they asked what it meant. And when the Missionary began to explain to them the love and suffering and death of God's Son, their hearts were broken. One immediately came to faith, and later a wonderful work followed. The blood of the cross had conquered.

It has been more than a hundred years since this happened. But each Mission Field provides evidence that what the power and wisdom of this earth cannot do is done by simple men and women through their message of the blood of the Lamb. And it is because there are thousands of God's children who believe it heartily, that they will not let anything dissuade them from their love to the glorious, precious Missionary work, the work by which the multitude that no one can count is gathered together for the new song. to sense. gene, in honor of the Lamb who bought us God with His blood.

Beloved Christians! there is a question that arises for all of us who confess to be redeemed by the blood of Jesus. The question is: What is the blood of the Lamb worth to us?

Is it worth this to us to sacrifice ourselves to the love it has poured, to testify to it? Is it indeed the most wonderful thing that we have in heaven and on earth, so that we will do anything to give that precious blood its full dominion over the whole earth. Is it worthy of us that we desire that every creature on earth should know and participate in it? Is it worth this to us that the Missionary work, through which only the myriad multitudes can be gathered by the blood, can be gathered to sing the praise of the Lamb and to satisfy his love? warm, praying, helping, friends?

Oh, let it be so. With all its flaws, the Mission is a work of God. God has already done great things through the Mission. In our own country, in our own congregation, you all know that there are those who have been saved from paganism and who have actually lived the Lamb in honor, and have had testimony that they pleased God. Do not let yourself be carried away by speaking to those who judge the Missionary work only with the eye of the flesh, and in the light of time and temporary interests. The mission cannot understand that Jesus does not love. For he does not know about the hidden blessing of the Mission and the salvation of souls. Missionary work is work of eternity. Therefore it is the work of faith. As the Lord Jesus Himself was despised and unworthy on earth, and yet the glory of God was in Him, so was the Mission. God is with her; God is in

her. Do not be tempted by her external weakness and lack to deny her. Live for her. Give for her. Work for her. Speak for her. Pray for her. If you are a Christian, be a Missionary friend too. He who knows the power of the blood to his heart, cannot but be a Mission friend.

Brother, sister! I pray you, by the blood of the Lamb of God, in your hope of singing the song of the Lamb once, in your hope of being welcomed by the innumerable multitude as a co-purchased one, live as one of Jesus' blood witnesses. As you live alone by the blood, so also live only for the blood, and give yourself a rest until all his purchased ones know His glory. - Amen.

13: The Blood of His Cross.

13: The Blood of His Cross.

"That God, having made peace through Christ through the blood of his cross, through Christ, I say, would reconcile all things to himself. either the things on earth or the things in heaven. " —*Colossians 1:20*.

It is a significant phrase the Apostle uses here: the blood. His Cross: We know what great value the word, the cross of Christ, had for him. It was the shortest summary of the whole power and blessing of the Lord's death to our redemption, the content of his preaching, the hope and glory of his life. In the expression he uses here he points out how on the one hand the blood has its value of the cross on which it was poured, and on the other how it is through the blood that the cross reveals its effect and its strength. So the Cross and the Blood shed mutual light on each other. In examining everything the Scriptures teach us about the power of the blood, we will find it vital to understand what that word teaches us here; which is to say that the blood is just blood of the cross. It will make us see the truths we have already found in the word from new and glorious points of view.

We would like to draw our attention to this:

I. On the mind from which the cross derives its value.

II. On the strength it has obtained.

III. On the love that makes everything ours.

I. The mind from which the cross derives its value. - We are so common in speaking of the cross of Christ to think only of the work that was done for us that we pay too little attention to that of which that work has its value: the inner mind of which the cross is only the outward expression. Not the heavy, and the painful of the suffering of the Lords, which is often brought to the fore to revive the religious feeling, is the main thing in Scripture, but the inner mood that brought the Lord to the cross and on the cross animated. Nor is it only the work that the Lord has accomplished for us on the cross and which Scripture points to, but the work that the cross has accomplished in Himself and by Him also has accomplished in us.

This is evident from the Lord's own words where He speaks of the cross. On three occasions He has told His disciples on several occasions to take up their cross and to follow Him. More than once He did this in

connection with speaking of His own crucifixion. So the first thought He wanted to instill in them about the cross was that of communion of similarity. And that this refers not only to external suffering or persecution, but to the inner disposition, which is evident from what He keeps adding: "deny oneself and take up the cross," is the claim He does. The Lord thus teaches us that the carrying of the cross, neither with Him nor with His disciples, would not begin until the wooden cross suffered the outward appearance. No, throughout his life, He bore His cross: what became visible on Calvary was the revelation of a mind that had animated Him all his life.

And what did this crucifixion mean for the Lord Jesus? And what was it to serve Him for? We know that the evil of sin is seen in the transformation it produces, both in the disposition of man toward God and in the disposition of God toward man. In man she works apostasy from God, or enmity; by God, aversion to man or wrath. In the first we see the dreadfulness of her power as dominion over man; in the second, the dreadfulness of the guilt of sin. as demanding the judgment of God upon man. The Lord Jesus, who had come to set man free from sin as a whole, had to nullify both his power and his guilt; one first and then the other. For though to separate the truth we separate these two from one another, sin always remains one. It is therefore necessary that we understand not only how the Lord has made good the debt through His Atonement on the cross, but how this has been done correctly. He had overcome sin and her power first. It is the glory of the cross that is the divine means by which both have been done.

The Lord Jesus would nullify the power of sin. He could do this only in his own person. To that end He came in the most intimate equality of the sinful flesh, in the weakness of the flesh, and in the full capacity to be tempted in everything as we are. From his baptism with the Holy Spirit and the subsequent temptation of Satan, to the terrified battle of soul in Gethsemane and the self-sacrifice on the cross, his life was a constant battle against his own will and his own honor, against the temptation of the flesh. and of the world, in a fleshly or worldly manner, to seek its purpose, the establishment of its kingdom. Every day He had to take up and carry His cross; that is, to lose his own life and will, by going out of himself, and doing nothing, or speaking, but what he had seen or heard from the Father. What occurs in the temptation in the desert and the soul struggle in Gethsemane at the beginning and the end of his public life is only the more apparent appearance of the disposition that characterized his whole life. He was tempted by sin to assert himself; He overcame this

temptation by every lawful desire, from the former to have bread in his hunger, to the latter not to have to drink the bitter chalice, to submit to the Father's will. So he sacrificed himself and his life; so he denied himself and took up his cross; so taught. He obeyed and became perfect; so he completely overcame the power of sin in his own person, until he could testify: the evil one comes and has nothing on me.

Of this personal victory of the power of sin, dying on the cross was the last and most glorious triumph from which the kiss of death of the cross derives its value. For there had to be an atonement, the debt would be nullified. No one can deal with sin without dealing with the wrath of God; they are inseparable. The Lord Jesus wanted to save man from his sin. He could do this only by bearing and taking away as a mediator the death, and in that death the curse of God's wrath. But the whole power of taking away guilt and curse lies in it, not that He endured so much sorrow and death sorrow, but that He voluntarily obeyed the Father, to uphold and glorify His righteousness, which endured all. It is this disposition of self-sacrifice, of willing cross-bearing, that gives its strength to the cross. That is why the scripture also says: »He was obedient to the death of the cross; therefore God exalted him, and gave a name above every name. " And again: "He has learned obedience from that which he suffered, and having been sanctified (actually made perfect), he has become a cause of eternal salvation to all who obey him." It is because Jesus first broke and overcame the power of sin in his personal life that He could also make good his guilt and thus deliver us from both. And so the cross is the divine sign to proclaim to us that the only way to the life of God is the way of sacrificing one's own life.

And now this obedience, this self-sacrifice that gives value to the cross, also values the blood of the cross. Here we are rediscovered the secret of the power of that blood with God. The blood is the sign of the obedience of the beloved Son to death, of that disposition which preferred to surrender, to pour out, to lose one's own life than to do sin or please oneself, of the sacrifice of everything to life to honor the Father. The life that lived in that blood, the heart from which that blood flowed, glowed with love and devotion to God and His will, was only obedience and devotion to him.

And now, what do you think? If that blood comes into contact with our hearts alive and powerful through the Holy Spirit, and we rightly understand what it means as blood of the cross, could it be otherwise that blood will communicate its holy disposition to us? As little as the blood could be shed, so little can it be received and enjoyed without the self-

sacrifice of the cross. That blood will bring to us the spirit of the cross, the uniformity and the imitation of the crucified works in us, making self-sacrifice the highest and the most blessed law of our lives. The blood is a spiritual living heavenly force. Oh, it will bring the soul who surrenders undividedly to it, to the insight and experience that there is no entrance to the full life of God except by the self-sacrifice of the cross.

II. The power that the cross has acquired through this disposition. If we pay attention to this we will see more closely what the cross and the blood of the cross mean. The Apostle Paul speaks of the word of the cross as "the power of God." We want to know what the cross can do.

We have seen the dual relationship in which the Lord committed himself to sin. First he had to overcome his power as a human being in himself; then He could nullify its work with God as guilt. One went slowly throughout his life, the other took place at once, in the hour of suffering. Now that he has completed his work, we receive the double fruit of it all at once. Sin is one whole, redemption is one whole: we get equal parts in both together. Regarding consciousness, however, the remission of guilt becomes clearer in the forgiveness of sins. This cannot be otherwise: He had to earn the debt to be repaid by the victory of sin, and thus ascend to heaven. With us it is in the reverse order; salvation descends as a gift from above, and therefore first comes the restoration of the right relationship to God, the release of guilt; with that and from there comes the release of the power of sin.

It is this double liberation that we owe to the power of the cross. Paul speaks of the former in the words of our text. He says that God's pleasure has been in making peace through the blood of His cross to reconcile all things to himself. Sin had brought about a change in God, not in His being, but in His relationship to us; He had to turn in wrath from us. Peace has been made through Christ's cross. Through the Atonement of Sin, God has reconciled and united us with himself.^a And the power of the cross in heaven is that all that could cause wrath or removal has been completely taken away, so that in Christ we have access to the most bold access and the most subtle traffic. be admitted with God. Peace is made and promulgated: peace reigns in heaven, we are fully reconciled to God, and are taken up again in His friendship.

In this we have the power of the cross. Oh that we had our eyes to see how completely the veil is torn, how freely and freely we can go to God, and pour out His blessing upon us. There is now nothing, absolutely nothing, to prevent God's love and God's power from coming to us and within us completely, but only our unbelief, our susceptibility to it. Let us

meditate on the power of the blood in heaven until our unbelief is also overcome, and our right to the powers of heaven for faith be the joy of our lives.

But the mighty effect of the cross with God in heaven in the redemption of guilt and the reunification with God is inseparable, we have seen from that other effect: the breaking of the power of sin in man by self-sacrifice . And that is why the Scriptures teach that the cross not only awakens a disposition or desire, but really gives strength and accomplishes the work. This is particularly evident in the letter to the Galatians. There is a place where the cross is spoken of as the atonement of guilt: "Christ has delivered us from the curse of the law, having become a curse for us: for it is written," Cursed is everyone who hangs on the wood " . " - (Gal. 3:13). But then there are three places where the cross is spoken of as clearly as the victory of the power of sin, as the death of the self, of the flesh, and the world. I have been crucified with Christ, and I no longer live, but Christ lives in me. " "Those of Christ have crossed the flesh with the movements and the lusts." "Far be it from me that I should boast, other than in the cross of our Lord Jesus Christ, by whom the world was crucified to me, and I to the world." - (Gal. 2: 20; 5:24; 6:14). In these places it is our union with Christ the crucified, and the resulting similarity to Him, which is presented to us as the power that the cross exerts in us.

To understand this, we must consider the following. When the Lord Jesus chose and took up the cross and carried it, and finally died of it, He did this as the second Adam, as Head and surety of His people. What he did had and has strength for them, and strength in those who understand and believe. The life He gives them is a life of which the cross is the main characteristic: His whole mediators bore life on earth. He that cross; by dying on that cross He as a Mediator acquired the life of glory. If the believer is joined with Him, and receives His life, then this is a life that has overcome the power of sin through the cross, and he can immediately say: »I have been crucified with Christ: I know that my old man crucified with him, I died of sin: I crucified the flesh: I was crucified of the world. - Rom. 6: 6, 11. All of these expressions of God's word speak of something that has happened in the past tense. Jesus spirit and life communicate to him the victory over sin accomplished on the cross as theirs. And now, in the power of that communication and fellowship, they live just as Jesus; they always live when those selves are crucified, when they know that their old man and their flesh have been crucified to be killed also.

In the power of this community they live like Jesus. They have the power to choose and assert the cross in everything and always against the

old man and the world. The law of life of Jesus was, through the sacrifice of his own will to the Father, through the sacrifice of life to death, to enter the heavenly life of redemption, through the cross to the throne. As far as there is a realm of sin under whose irresistible power we have come through our union with the first Adam, so truly a new kingdom of grace has been established in Jesus, under whose mighty workings we are brought by faith. The miracle power by which Jesus overcame sin on the cross lives and works in us, not only calling us, but enabling us, like Him, to take the cross as the motto and law of our lives.

Christian! the blood with which you are sprinkled under which you live every day is the blood of the cross. It has its strength from there that it was the overall sacrifice of a life to God. The blood and the cross are inseparable; it comes from the cross, it testifies to the cross, it leads to the cross. The power of the cross resides in that blood, every touch of the blood can revitalize you to take the cross as the law of your life. "Not my will, but your will be done," may in his power now be the song of a daily consecration. What the cross teaches you, it gives you; what it imposes on you makes it possible for you, let the everlasting sprinkling with the blood of the cross be your choice, and through the blood both the mind and the power of the cross will be seen in you.

III. The love that reveals the cross, and makes all that it has acquired ours. We have yet to draw attention to this, to know the full glory of the blood of the cross.

We have spoken of the mind that the cross is the expression of, and the power with which that mind works and makes us work when we give the blood of the cross its full dominion in us. Nevertheless, the Christian always thinks that it will be too hard for him to always keep and show that disposition. And even the assurance that the cross is "a power of God," who works that disposition powerfully, does not take away his fear; after all, the effect of that power also depends on our surrender and our faith. And these are still so far from what they should be. Could we find in the cross the liberation of this defect, the healing of this disease? Would not the blood crosses, without ceasing, always enable us to share not only the redemption of guilt, but also the victory of the power of sin?

It's possible. Approach once more to hear what is proclaimed to you in the cross. It is only when we rightly understand the love of which the cross speaks and take in our hearts that we will experience its full power and blessing. So Paul testifies of this: »I have been crucified with Christ, and I no longer live, but Christ lives in me and what I now live in the flesh, I live by the faith of the Son of God who has me loved and surrendered for

me. It is the belief in the love of Him who has surrendered to me on the cross, that allows me to live as one crucified with Him.

The cross is the revelation of that love. He chose the cross out of love for us. He did not need the life of self-denial and suffering that ended in the cross. It was us who came to find and save at the cross. The cross is the sign and the place of the curse: in the place of the accursed gave. He himself to save them. Oh, how dreadful and wonderful this becomes when we remember that the very ones whom He loved and came to save Him prepared that cross. And that for those who have prepared it for Him, for these He has worn it.

What a love! who loves those who have really deserved God's curse, who loves them as they seek to yield Himself to God's curse. The cross is the revelation of that love. It was because He saw that there was no other way for His love to save those whom He loved so much than to give His blood on the cross for them that He would not be turned away by the horrors of the cross, even when they made His soul tremble and tremble. The cross tells us that He really loves us so much that His love has truly overcome every stumbling block, the curse of sin and the enmity of man, that His love has conquered and won us over to itself. The cross is the token of eternal love. That love has risen to the throne through the cross to do everything from the place of Almighty to the loved ones that it desires. What new and glorious light this sheds upon what the cross demands of me and wants to do for me, of the meaning and the fame and the life of the cross, to which the word has called me, and my flesh is so averse that even the promise of the Spirit and the power of heaven does not seem to give me the needed courage. But look! here is something even higher than the promise of strength. Here the cross points to the living Jesus in His infinite all-conquering almighty love. He gave himself on the cross out of love for us, to save us a people of his own. In that love He takes everyone who comes to him into the communion of his cross, to give Him all the blessing He has acquired on the cross. And now He takes us, in the power of an eternal and ever-working, never-ending love, to work in us what He acquired for us on the cross.

I see it: what we lack is the straight face on JESUS SELF AND HIS ALL VICTORY ETERNAL LOVE. The blood of that love in its heavenly glory is the earthly sign: to that love the blood points us. This is what we need: to look at JESUS SELF in the light of the cross. All the love of the cross is still the measure of his love to this day. The love that was then not deterred by any power of sin or opposition, now wants to overcome every obstacle in us. The love that could triumph over the curse is powerful to establish and

maintain perfect dominion over us. The love that always bears the signs of the cross in the midst of the throne as a Lamb that has been slain lives only to give in us the disposition and the power and the blessing of the cross. Knowing Jesus in His love, and living in that love, having filled the heart of that love is the highest blessing that the cross brings us, is the way to enjoy all the blessing of the cross. Delicious cross!

Delicious cross! that in this way makes known and brings us eternal love. The blood of this cross is the fruit and strength; of that love the blood is the gift and the communication. What a full enjoyment of that love may they now live who have come in such wonderful contact with that blood, who live in the purification of that blood every moment. How wonderfully that blood connects us to Jesus himself in His love. He is the High Priest from whose heart that blood flowed, to whose heart that blood returns, who himself performs the sprinkling of the blood, in order to gain possession of the heart that He has acquired for him on the cross. He is the High Priest who now lives in the tenderness of that love to accomplish everything in us, through which the mind that the cross makes us the law of life, and the victory that the cross offers us as the life force, can be realized in us.

Beloved Christians! whose hope is THE BLOOD OF THE CRUISE, surrender to receive His full blessing. Every drop of that blood points to the sacrifice and death of one's own will and self as the way to God and life in Him. Every drop of that blood assures you of the power of a heavenly life acquired by Jesus on the cross to maintain that mind and that cross life in you. And every drop of that blood brings you Jesus and His eternal love to work and keep in you all the blessing of the cross. May every thought of the cross and blood draw you closer and more intimately with the Savior to whom they point you. - Amen.

14: The Altar sanctified by the Blood.

[a](#)It is unfortunate that two completely different Greek words with very different meanings are translated with us as the one word reconciliation. In some places the word of the atonement of sin is used, then it refers to the covering of sin by satisfaction (See Rom 3:25; 1 John 2:2). Then again it means reconciliation or union as friends of those who were removed. (See Rom. 5:10; 2 Cor. 5:20; Ephes. 2:16, and in our text).

14: The altar sanctified by the Blood.

"Seven days you shall make atonement for the altar,
and sanctify it, then the altar shall be a holiness of
holiness! whatever touches the altar will be holy. " —

Exodus 29:37.

Of all the pieces of the tool of the tabernacle, the altar was in many respects the most important. The golden mercy seat on which God dwelt in the Most Holy was more glorious — but it was not for the Israelite to see the image of God's hidden presence in heaven; his faithful activity was deliberately pointed out only once a year. With the altar, on the other hand, he saw God's priests working continuously every day. The altar was like the door or entrance to all the service of God in His sanctuary. Before there was yet another tabernacle or temple, the altar served as the place of worship of God; for Noah and the Patriarchs, the altar was as good as a temple, the place of worship and communion with God. One could worship God with an altar without a temple, not in a temple without an altar. Before God spoke to Sinai with Moses of a dwelling. He already said that he had to make Him an altar, and that He would come there to bless them. The altar would be the place of His blessed presence. (Exodus 26:24). The altar service was the beginning and the midpoint, actually the heart of the temple service.

And why this? What was the altar, and what did it mean to occupy such a high place? The Hebrew word for altar provides the answer. It actually means the place of slaughter or death, the place of sacrifice. Even the incense altar, where no slaughter takes place there, bears this name, because offerings were made to God there. The main idea is that religion consists in the sacrifice, the devotion to God of oneself and all that one has. To this end there must be a separate place, ordered and sanctified from God Himself. Because it is ordered and sanctified from God, it also makes the gift that comes to it holy and pleasant. There man brings both the sacrifice that must serve to atone for his sins and the sacrifice that after the atonement of gratitude and love is the expression of his desire for closer communion with God, and for the full enjoyment of His favor.

The altar is the place of sacrifice, of devotion, and thus of communion with God. The altar must have its antitype under the New Testament, which in the ministry of the Spirit is the perfect truth of that of which the

altar was but the shadow. "We have an altar," says the Holy Spirit (Hebrews 13), as there is also an altar among the eternal realities of heaven (Revelation 8:3-5). That altar will be no different under the New Testament than under the Old, the place of death, of sacrifice. And it is not difficult to say where to find that place in the New Testament: the altar where both the Lamb of God and the great sin offering were once sacrificed, and where every believer must offer himself to God a sacrifice of thanksgiving with all that he has. That altar is no different from the cross.

In our text we are taught how to sanctify the altar even by blood to have the power to sanctify all that touched it. It teaches us to speak:

First, from the altar sanctified by the blood;

Thereafter, of the sacrifice sanctified by the altar.

May God's Spirit open our eyes to see the full power of the blood of the cross, as the sanctification of the cross for us to a place of death where we also can be sanctified to God.

I. The altar sanctified by the blood. - It is in the midst of the precepts of the ordination of Aaron as High Priest and of his sons with him that our text word occurs. A priest must have an altar. As the priest himself must be sanctified personally by blood, so also the altar. Therefore, it is commanded that a sin offering should be prepared to unseat the altar and make atonement for it. Moses had to make this atonement for seven days to sanctify it. We therefore read (Leviticus 8:15) that Moses did this, sprinkling the blood on the horns of the altar first, and then pouring the blood on the bottom of the altar. Through this Atonement, the altar became not only holy, but most holy, "a holiness of holies." This expression is used from the altar as well as from the Most Holy, where God dwells: it had the same very high degree of holiness. One was the hidden, the other the most sacredly accessible. Therefore it follows: whatever touches the altar will be holy. "By that seven-time reconciliation with the blood, the altar had acquired such holiness that it had the power to sanctify everything that came upon it. The Israelite had no need to fear that his sacrifice would be too small or too unworthy: the altar sanctified every gift placed on it. Therefore, the Lord Jesus could invoke it as a well-known thing: "What is greater, the gift, or the altar that sanctifies the gift?" (Matthew 23:19). Hallowed with blood by the seven-time sprinkling, the altar sanctifies every offering placed upon it.

What a glorious light this word sheds again on the power of Jesus' blood and the cross that is consecrated through it. We have already heard how it is of the cross that the blood has its value: as blood, as the

surrender of the life of Christ to the obedience of death, it has its power to atone and overcome sin. But look! here a new glory of the blood is discovered to us. That cross on which it was poured is not only the altar on which Jesus sacrificed himself, but is sanctified by the blood into an altar, on which we too can be sacrificed to God and made pleasant.

It is only the cross, as sanctified by the blood, even made into a holiness of holiness, that sanctifies all that touches it, that has this power. Both in pagan religions and in the Roman Church, the doctrine of the cross, of self-torment and self-sacrifice, has often been preached as the way of pleasing God. But they sought a value in suffering in themselves, as a death of the flesh. It was not understood that everything man does, that also his suffering and self-sacrifice are tainted with sin, and thus incapable of actually overcoming sin or pleasing God. It was not understood that even the cross, as the way of self-sacrifice, had to be sanctified first. Before suffering or the cross can sanctify us, it must be sanctified itself.

And God has made the most wonderful provision for that. He had an altar erected over which a seven-time perfect reconciliation has been made, so that all that touches that altar is holy. Through the blood of God's son, the cross has become a holiness of holiness, with power to sanctify us.

We know how this happened. We cannot speak and think of it too often, believe in it, and thank it for it: by pouring out His precious, divine blood as a sacrifice for our sin, by completely surrendering to the Father in obedience and thus To overcome sin personally, by bearing our punishment and curse in death, Jesus has overcome and overcome sin for us. What He did and suffered there, He did and suffered as the second Adam, as our Borg and our Head. He proved there that the only way out of the flesh, in whose likeness and weakness. He had come to the life of God and of the Spirit, to surrender that flesh to the righteous judgment of God - which was the only way to the life of God through the death of the flesh. In his death He not only pointed us to these as the only way, but He acquired the right and strength to let us walk the same way. Our lives are so completely under the power of sin that through no suffering or self-sacrifice or death we can be set free from sin. But the life and suffering of Jesus has such divine power that it has completely broken the power of sin, and every one who, in communion with Him, seeks the way to God and the life of God through self-sacrifice and dying and can walk. Through the blood of Jesus, through the perfect Atonement and the eternal life force that has revealed the blood, the cross of Jesus has been sanctified eternally as the altar on which only that which will approach God must be

sacrificed.

The cross is the altar. We have seen that the altar is the place of slaughter, of sacrifice. The golden altar bears the same name. The fire burned on both: what was sacrificed to God must first pass through death, and then be consumed by the fire. In its natural form it was unclean: death had to carry out the judgment of sin; by the fire it had to be consumed and carried up to heaven in a new spiritual form. What the altar of the sacrificial animals, which declares the cross about Christ, is the law in the temple of the Holy God: no way to God but by death, but by sacrifice of life. There is no way to God or heaven for us but through the cross.

And not only as the cross of which we must believe that Jesus died there for our sin. No, but as the cross on which we must die. The Lord Jesus early and repeatedly warned His disciples that He should be crucified, and that they should bear their cross on Him: they should prepare to die the death of the cross just like He did. And by that He not only meant the external suffering and death; no, He spoke of the inner self-denial, of hating and losing one's own life as the community on His cross. This was before his death on the cross. Through the Apostle Paul, the Holy Spirit teaches us how, after Jesus died on the cross, we should speak of "I crucified with Christ;" "Those that are Christ's have crucified the flesh with his lusts;" "Far be it from me that I should boast, other than in the cross of Christ, through which I was crucified of the world;" These three places in the Galatians' Memorandum show us that we should not only view crucifixion as the payment of our debt, but as the hallmark and strength of all of our lives. In the cross the life of Jesus on earth found its purpose, its pinnacle, its perfection: without the cross He would not be Christ. The life of Christ from heaven in us still retains the same character: it is the life of a crucified one. The one word "I have been crucified with Christ," is inseparable from what follows "Christ lives in me," every day and every hour we must remain in the place of the crucifixion; every moment the power of Jesus' cross must work in us, we must be conformed to his death. Then the power of God will work in us: the weakness and death of the cross are always accompanied by the life and power of God, as Paul says: »For though Christ is crucified by weakness, yet he lives by the power of God. We too are weak in Him, but will live with Him through the power of God in you. "

There are many Christians who do not understand this. The cross in which they boast is different from what Paul boasted in. He praised in the cross on which not only Christ, but he himself was crucified: they boast in a cross on which Christ died, but on which they would rather not die. And

this is what God wants. The same blood that has reconciled us on the cross has sanctified that cross, that we may find the way to life in it in fellowship with our Lord.

See how clearly this distinction, and this connection between the blood of the Atonement, and the sacrifice of the flesh, is taught in the well-known place Hebrews 10:19-20. "Because then we have boldness to enter into the sanctuary through the blood of Jesus, in a way that is bright and alive, which he dedicated us by the veil, which is by his flesh, let us go." The fresh and living way is different from the boldness of the blood; he is the way that Jesus himself walked, tearing the veil of the flesh, when he let his blood flow, and thereby initiated it for us. That way always goes through the torn veil of the flesh; the crucifixion, the sacrifice of the flesh, was the way in which the blood was shed. And anyone who gets part of that blood is put on that road by that blood. That way is the Way of the Cross. Nothing less than the whole sacrifice of one's own life is the way to the life of God. The cross with its general self-denial is the only altar on which we can consecrate ourselves to God. The cross is sanctified by Jesus' blood as an altar on which we become a holy and pleasant sacrifice to God.

And now the word of the altar also applies to the cross: "All that touches the altar will be holy." The smallness or unworthiness of the sacrifice or of the one who made it did not prevent it from being pleasing to God; the altar, sanctified by blood, had power to make holy. And so, when I fear whether my self-sacrifice may be complete, whether my death of self is sincere and true, my eye is turned away from myself, according to the miracle power that the blood of Jesus has given on his cross to sanctify all it touches. The cross, the crucified Jesus, is the power of God; when in the increasing understanding of what the cross means, I actually choose and hold it, then the cross, through the spirit of Jesus, emanates life force to receive and hold me, and I live as a crucified one. Every moment I walk in the awareness of my crucifixion, my whole self-renunciation, because the spirit of the cross. His cross for me makes the death of one's own life, and the power of the new life of God born from that death. From the cross as the sanctified altar there is power to sanctify me. The moment I surrender and entrust myself to that cross, I am a saint, one of God's saints. And as I believe in that sanctifying power of the cross and seek to live in the community, I also share in the continuing and increasing sanctification. Every day I become the cross on which I was crucified with Jesus, the altar that sanctifies everything it touches, including me, with a divine sanctification. The altar sanctified by blood

sanctifies the gift that is on it.

But we must now speak further,

II. Of the sacrifice sanctified by this altar. - The altar has been sanctified by blood to sanctify the gift that is put on it, what is the gift we have to put on the altar of the cross? We find the answer in a word like Paul's to the Romans: "I pray you brethren, that you make your bodies a living, holy, and acceptable to God." Life resides in the body. The body of the sacrificial animal was placed on the altar. In his body, Christ bore our sins on the wood. Our bodies are the sacrifice we have to bring to God on the altar.

The body has many members, and is a wonderful combination of many forces. Each one of these, and all these together, must be on the altar. The body has a head. We speak of the head, with the brain, as the seat of the mind. That head, with all his thinking, must be on the altar. I must fully dedicate my mind to the service of God, entirely under His direction and guidance, to be used by Him: I must "lead all thoughts captive to the obedience of Christ." The head also has its members, eye and mouth and ear. Through the eye I come into contact with the visible world and its lust: it must be turned away from vanity entirely His, to see or not to see what He wants. Through the ear I enter into communion with my fellow men, the ear must be sanctified to the Lord so that I will not listen to the language and the conversations that please my flesh, but to the voices that the Lord makes come to me. With the mouth I reveal what is in me, what I think and seek and want, and I influence my fellow men: mouth and tongue and lips must be offered in order not to speak except according to the will of God and in his honor. Eye and ear and mouth, the head with all that is on it must be on the altar, it must be on the cross to be purified and sanctified. I must waive any right to dispose of them; I must confess utter sinfulness and my powerlessness to rule or sanctify them; I must believe that He who bought them will take them up and keep them in the community of His cross, of His whole self-sacrifice. In that belief I have to give them to God on the altar; the blood has made the altar a holiness of holiness; whatever it touches becomes holy. That touch is a living, spiritual, true, and perpetual one for faith; the reconciliation of the cross has paved the way for the community of the cross; the blood has sanctified the cross to my altar.

The body also has hands and feet. The hands represent the power to work. My handiwork, my occupation, my merit, my possessions, it must be all on the altar to be sanctified, cleansed from sin and consecrated to God. My feet represent my ways and my walk; the paths I choose, the company

I travel with, the places I visit. The feet sanctified on the altar may no longer go their own ways: they have to put themselves under the guidance and to the service of God in everything, and feet should be sweet to proclaim the good, and bring help to the afflicted and lost. Bound with hands and feet, the body is placed on the altar, with not the slightest freedom to stir until He makes the soul cry out, "I am your servant: You have loosed my bonds." Nailed to all fours, the Savior hung on the cross; in the wonderful spiritual union with Him his hands and feet are crucified; their natural sinful use has been condemned, and remains daily under the sentence, in the sanctifying power of the cross of the living Christ they are free and holy and capable of working for God.

The body has a heart, the center of life, where the blood, in which the soul lives, flows in and out. In the heart is the gathering place of all man's desires and endeavors, of his will and choice, of his love and hate. The heart of Jesus was pierced on the cross: everything that comes in and out of our heart must come on the altar. I have to relinquish the right to seek or want something to my own liking, to love or hate something to my own liking. With Jesus, the cross meant: my will nothing, God's will everything; whatever it cost, even my life, to the smallest as well as the greatest, God's will be done. In nothing my will, in everything God's will: that is the inscription above the cross that Jesus has sanctified us to altar. The will is the royal power of the heart, which is guided by our love or hatred, and by which the whole man is guided again: with the will on the altar, with the will on the cross, the dominion of the cross will soon surrender. stretch out all the people. My will is sinful and blind; my will doomed and voluntarily surrendered; killed my will on the cross; my will alive and released in communion with Jesus; my will now completely submitted to Him under his guidance and in his strength; this is the way in which the believer learns to understand what it says on the cross as the altar. And he finds that the two seemingly conflicting states join together in delightful union every hour; his will bound to the cross, yet free, his will dying on the cross, yet alive. And so truth first becomes straightly glorious to him, "I have been crucified with Christ, and Christ lives in me, and I live by faith."

Heart and head, hands and feet together form a body. They are united together in that wonderfully wrought of flesh in which the soul has its housing. Originally created to be the servant of the soul and to be kept in subjection to the guidance of the spirit, this order has been reversed by sin; the sensual body has become the deceiver of the soul, and has drawn the spirit down into service. The only way for restoring the order that God wanted is the body on the altar, the body also on the cross by the Spirit of

God. The body with its food and drink, with its sleeping and working, with that wonderful nervous system through which the soul comes into contact with the world, the body has to go on the altar. The power of the cross of Christ, which becomes something present and constantly working through the Holy Spirit, must reign over the whole body, dwelling in it the body with soul and spirit, it must be a living offering to God. On the cross with his condemnation and atonement, the cross with his killing and quickening power, the cross, the holiness of holiness, which sanctifies all that touches it, our body must also be offered to God on the cross. Thus the profound word gets its full truth: "The body for the Lord, and the Lord for the body."

Beloved Christians! we are on our way to the Holy Supper [a](#) to meet Him, to receive Him, Who has sacrificed Himself on the cross for us. What He asks of us is that we sacrifice ourselves to Him and for Him. What He wants to do for us is to take us into the fellowship of His cross, as the most glorious thing He has, His entrance to the glory of the Father. In the word about the altar sanctified by the blood to sanctify the sacrifices again, He has pointed out the way and the place where we can find Him.

What do you think you are willing to climb the altar to the place of death? Are you willing to take the cross as your home, the place where you want to spend every hour of your life in fellowship with the crucified Jesus? Or does it seem too hard for you, your will, to give your life so completely to death, to bear the death of the Lord Jesus in your body every day? I pray you don't let it be too heavy for you. It is the only way to full communion with Blessed Jesus, to the full entrance to the Eternal Father and His love. Do not be too hard on you: it will be joy and salvation in the fellowship with Jesus. I pray you, be willing, get ready, and let us climb the altar to die that we may live.

Or is it the fear that you are not fit to perform such a sacrifice? Hear now the glorious comfort that God's Word gives you today: "The altar sanctifies the gift." Through the Seven-time Atonement, even the Old Testament altar had the power to sanctify every gift placed on it. How much more will not the blood of Christ, who has sacrificed himself with God eternally blameless, sanctify the cross as an altar on which the sacrifice of your body can be sanctified. You know the marvelous power of the precious blood, how it overcame sin, and opened access to the Most Holy, and sprinkled on that Most Holy before God, made His throne a throne of grace. It is quite the same word that is used of the inner sanctuary and of the altar: they are both called a holiness of holies or a most holy one. What the blood in the inner sanctuary has brought about by its marvelous power, in the nullifying of the power of sin with God, so

it does in the most holy, on which you are to be sacrificed. In God's Most Holy, where He dwells, the blood with His miraculous power has perfected everything: In Your Most Holy, where you must dwell, the altar, it does not work with less power. Lay down on that altar. Trust the sanctifying power that communicates the blood to the altar. Believe that the blood and the cross are inseparable from the living Jesus as High Priest, and from his spirit as the fire, and you will receive assurance that the sanctification of the gift through the altar is so divine and powerful that you count on it can she overcome all your uncleanness and weakness. Lay down on the altar of death as the altar of consecration and pleasure: the altar is the place of the blessed presence of God, dying with Christ leads to life with Him in the love of the Father.

It has been said that as Jesus is the Priest and the sacrifice, He must also be the altar. This idea also has its truth. The cross is nothing without the crucified Christ: on the cross one finds the living Christ himself. If this idea can help your faith, take the crucified Jesus as your altar and lay your body on Him before the Father with all the life that dwells in it. Then you are a living, holy offering to God, Then you come to the full community of which the Lord's Supper is the pledge and the image. »The bread we break. is not that a communion of the body of Christ? The cup, is it not a fellowship of the blood of Christ? " Full fellowship with the crossed body and the shed blood, that is what He wants to give us. We find this community when we surrender completely to die like Him, to live crucified with Him. We find this communion when we lay on the altar, surrender ourselves to the cross, become one with faith through the cross Jesus.

Brethren, "We have an altar," "the altar sanctifies the gift." "Everything that touches the altar will be holy." "So I pray you brethren, by the compassion of God, that you make your bodies a living, holy offering to God, which is a pleasant offering." - Amen.

15: Faith in the Blood.

[a](#)Preached at the preparatory service.

15: Faith in the Blood.

Whom God has proposed for a reconciliation through
faith in his blood.—*Romans 3:25*.

In the course of our examination of what Scripture teaches about the power of Jesus' blood, it has become apparent to us on more than one side how much truth about blood is at the center of God's revelation for the redemption of man. Faith in the blood of Christ is the only explanation for the teaching of God's holiness and God's grace, of Christ's deity and of His humanity, of our release from sin and our union with God. Both in the history of the Kingdom of God, from Eden to the second Paradise, and in the experience of every believer, it has become clear how much we have in the blood of Christ the highest revelation of wisdom, of the power, of the love of God.

We want to summarize the considered one more time, and try briefly to present ourselves to us how it is used for our spiritual life. We do this in response to the words, "by faith in his blood." In the text they are used in particular about part of the working of the blood - the Atonement. We have seen that it is the foundation of all that the blood can do, so we may use the word boldly about all that the Scriptures teach us elsewhere of the blood. "BY FAITH IN HIS BLOOD," if only through this series of sermons we learn to understand and appropriate that word better, then our work will not be in vain. The Lord God give us the teaching of His Holy Spirit while this time we first speak of faith by which we share the power of the blood, and then of the blood whose blessing is enjoyed by faith.

I. Of faith, through which we share the power of the blood.

"It be done to you according to your faith" we know how this constitution applies in the gracious realm in every respect of the spiritual life. Faith is the state of mind without which God's most glorious blessing is brought to us in vain, by which on the other hand all the fullness of God's grace can most certainly be received and enjoyed. That is why it is so important for us to remember once again, in front of the precious blood, what is necessary for the proper exercise of that faith, through which only we can penetrate to the enjoyment of all that the blood acquired us.

And then we must comment in advance:

Faith is born out of a sense of need.

That great, heaven, earth and hell moving event, for which the world

had to wait and be prepared for four thousand years and whose action lasts forever, the shedding of the blood of the Son of God on the cross, had the purpose of something to accomplish great and inexpressible value - This was the nullification of sin itself, and of its consequences. Only he who agrees to this goal, and seeks to penetrate it, is susceptible to the full faith community of the blessing of that blood. He who longs only to be delivered from the penalty or from sin that makes him unsuitable to heaven is completely incapable of appropriating in full faith what the word promises through the blood. But where the soul really seeks above all else to become clean from sin itself, and to live in permanent communion with the holy God, where a soul really surrenders with the determination to experience all that is permissible to her to make blood your own; there is the first requirement of true faith in His blood. The deeper the dissatisfaction with the wrong and defective of our spiritual life, the stronger the desire to really be freed from sin; the more vivid the desire to always be actually in the sanctuary before God, the more willing to accept in faith what God says and wants to give. Oh, if the eyes first open to what God wants for our being, if all deviation and removal from God becomes rightly unbearable, if the whole soul thirsts and cries out for the living God and His love, then salvation will come through faith in His blood "get new meaning and lust.

Where this need now exists, the first thing that is necessary for full faith in the blood is - The spiritual knowledge of the Word.

So little knowledge in itself benefits, so little faith can grow and become strong without the knowledge of the word explained to us by the Spirit. There are many who believe that since they have always had their hopes for the blood as the foundation of their salvation, there would not be so much for them to learn about the blood. They are so assured that they know and hold on to the doctrine of the Church well, and they do not expect the Word to have anything new to them about the blood to unlock. It is because they understand little what it is to be under the guidance of the Spirit, that He also make new the long-known words or truths of the Scriptures for them through His heavenly doctrine. They forget that it is only "the anointing that teaches of all things," (1 John 2:27) and that "we have received the Spirit that is from God, that we might know the things which are bestowed upon us from God, "(I Corinthians 11:12).

The Christian who wants to know the forceful and the full blessing of the working of the blood right must be guided by the Word and the Spirit entirely in those secrets. He must believe that God's words have a much broader meaning than we attach to them, and that the things of which

God speaks have an essential existence and power and glory, as we cannot conceive of them, and which the Holy Spirit cannot at once, but only with time and effort can learn to understand. In that belief in the rich spiritual life-content of every word of God, he must believe that the blood of God's Son is an object of which God only knows and can discover the glory. He must believe that every action ascribed to the blood can work in a divine display of strength above our thinking. With such thoughts he must search for one word of the Scripture concerning the blood, then to take the other in his mind and to meditate on it, so that the Holy Spirit may put something of that life-force in his soul. It is only with such use of the Word, under the watch of the Spirit's teaching, that faith can grow to see and receive all that the blood can bring.

And one will especially experience the great need for time. People will have to find time in solitude to think about the Word and sink it into the heart. Reading something, taking a new thought, and then going in the hope that a blessing will follow will do little good. The soul must, in the silence with God, give the Word time to settle in the heart, otherwise it will be repressed by the noise of the world. The thought remains, but the power is not there. And there must not only be time on every single occasion, but also time in perseverance. Day after day, maybe week after week, I have to keep submitting and surrendering to the word, or to that truth which I want to master myself; if only it becomes the property of my soul, it becomes housing, it becomes part of my spiritual existence. Thus faith comes by the Word of God.

2. In contrast to the Word, the actual activity of faith is now the appropriation or rather the surrender to be appropriated. Faith is first the ear that hears and receives the Word. It seeks to listen with an open mind and to understand what God says. Then faith is the eye that seeks to imagine itself as a living object in its real existence, which would otherwise remain as a thought. So faith sees the unseen, it considers things that are not seen, it is evidence of things not seen. It becomes accustomed to see everything the word of which gives thought as heavenly reality, to surround itself with it, and to be in the midst of it. So it seeks to see in the spirit the blood brought into heaven, sprinkled on the throne, sprinkled upon the souls by the Spirit, and working powerfully in them.

But faith is not only the ear and the eye, but also the hand and mouth to receive. What it hears in the Word, what it sees in the spirit, it appropriates itself. Faith surrenders to the impression of the heard, puts itself under the influence of the unseen objects, until they have acquired a place in the heart in heavenly vitality. Faith assures itself that when God's

Word says something, God's power is also ready to make that thing true. It knows that when it has tried to believe and it has not yet had the experience it has desired, it is only because it is not yet strong enough to become inwardly sharing what it has appropriated. It is not in any way discouraged by this, but is only more surrendered to persevere, until the soul has opened up completely to the blessing. It knows that all faith must be surrendered, and that there is only delay until surrender is complete, then faith will certainly be crowned.

The application to all the blessings, to obtaining full salvation for us "by gaining faith in His blood," is not difficult. Faith speaks of every different word used in Scripture concerning the blood: redeemed, cleansed, sanctified, bought, brought by the blood: this word has a heavenly divine meaning, richer and deeper than I can understand. But the thing itself spoken of, as God understands it, the blessing in his heavenly power, is mine. God Himself wants to make this matter full truth in me with His divine power. I dare count on it: this blessing, in a sense, beyond all human thought, is mine. I just have to give Him time. I only have to live by the spirit, let myself be guided by the spirit, give me undivided, so that God can take possession of me. He himself will bring about this blessing in me in full force.

3. It is in communion with the Lord Jesus Himself that faith can be practiced and strengthened,

It is something that is too little understood that God gives us salvation only in - not only through, but in - the Savior. The living Jesus is salvation: He who gave his blood and still applies it, He Himself is in whom we have had our lives and our salvation every day. And so it is only in the living and direct communion exercise with Him that our faith can truly wash and conquer. Many a Christian makes great efforts to come to the full life of faith through the serious handling of the Word, or to believe in the effort of all forces, and sees his difficulty crowned with little fruit. The cause is often because, in his use of the Word, and in his efforts to believe, he did not put himself first in the love of the Savior. Faith in God is a spiritual act of life, it is Christ who is our life, who also works this in us. However, He does not do this as a separate work or gift: in the communion with Him it comes as of itself. He is the beginning and perfecter of faith, who deals with Him, learns from Him, without knowing how. In the face of Jesus one always finds the light that leads to full assurance of faith, looking at that face, stopping at His feet that His lovely light can shine on the soul, is the sure way to great faith. He who desires to know the full power of the blood with full faith has only to practice this. The shedding of His blood

was evidence of His incomprehensible love for us; "He gave himself for us that he might cleanse ourselves for us." The blood is the power to possess and sanctify us for ourselves. Belief in the blood must only become broader, clearer, stronger, and the blood will work more vigorously. He who longs for such wider faith will find this alone, but certainly in the fellowship with Jesus. The application of the blood is His work. The increase of faith is also His work. Let there be only the undivided surrender to the Lord Jesus, the sacrifice of self to be with Him, in the association with Him unbelief will depart.

But then the undivided surrender to Him is indispensable. True faith always involves complete surrender. Wholeheartedly believing is wholeheartedly surrendered to whom Jesus himself is life and salvation. The will and law of the Lord Jesus is inseparable from His person and from His love, one cannot know or have Him without knowing and accepting His will; obedience is the only sure sign of the surrender of faith. A belief that has no obedience is an imagination or affliction, not a real surrender.

But the faith in which this real surrender is not lacking really penetrates the ever deeper understanding of what the blood means, and the experience of what it can do. From such a faith the blood becomes the life force, raising it to ever more glorious experiences of his blissful sufficiency.

II. The blood with which faith shows itself to be able to enjoy its blessing: this is the second thing that demands our attention. And here we do not want to repeat what has been said before about the separate workings of the blood, but point to some of the main features of the way in which the blood does its work. Above all, faith must raise itself to recognize and appropriate the all-powerful, the everlasting, the all-encompassing of the blessed workings of the blood.

1. The all-powerful, the Divine power with which the blood works, is the first.

We have spoken several times of the wonderful power that the blood of Jesus immediately exercised at his first outpouring. It was through the blood that in his holy triumph Jesus broke open the gates of death and hell, and carried the captives with him, and then as victor to see the gates of heaven open to that blood and to possess the Sanctuary of God in our name. take. With the same miraculous power that the blood then showed for the atonement of sin, for the removal of the curse, for the opening of the Sanctuary, for the restoration of communion with God, it still works today. In the same power that was then seen in greatness, against sin and its power, against God and His law, against hell and heaven - in the same

power the Divine blood still works on his sprinkling of the single soul. That the Divine power of action is not sufficiently experienced, unfortunately! everyone must recognize. But this is because of our unbelief. Were it not because of this unbelief, how would the mere thought of having been redeemed and washed with the blood of God's own, would spring up the soul of joy and love: how should not every faith-giving of the blood flow through the soul of favor and the nearness of God, from the glorious deliverance from the curse and the power of sin. But look! we can hear and think, speak and sing of the blood, and it has almost no effect on us. The idea that the blood always works in such wonderful God-power seems almost strange to us. It cannot do any forces because of our unbelief.

Our faith must rise again to expect the all-powerful power of the blood. Although there is not a sudden change in our feeling, or any sensation of new blessing, let us begin to quietly settle our hearts upon this truth of God: where the blood comes to work by the Spirit, it works with a Divine power whether it be for reconciliation, or for union, or for sanctification. Let us believe and believe again and always believe again to the infinite power of the blood: that faith will not be in vain. Even if it is not in such a time or manner as we had thought, that faith will lead us to a new and deeper experience of salvation through faith in His blood. Let us wholeheartedly seek only to hold on to the truth: everything that the blood does it with divine power:

2. And besides the all-powerful, our faith must above all ensure the perpetuity of the workings of blood.

We have seen before where this belief has its ground. The blood was sacrificed once by the Eternal Spirit, the Eternal High Priest ministers it in the power of an imperishable life: the power of the blood is an eternal always active. There is not a moment when the blood does not have its full effect. In the Heavenly Sanctuary where the blood is before the throne, everything takes place in the power of eternity, without breaking down or diminishing. What happens in the Heavenly Sanctuary takes place at our best, and is transferred from there to us by the Holy Spirit. He himself is the Eternal Spirit, and was given to communicate to us all that is and is still being done for us in the Sanctuary by our Lord Jesus. And He is able to give us the very vigorous and blissful communication of the ever-continuing, never-ending action of the blood. Whether we long to always stand in the full enjoyment of the closeness and fellowship of God that we serve as priests: whether we want to experience continuously the purification of the souls from the contamination of sin by the blood;

whether we want to know the peace or the joy or the strength of the cross of Jesus in the community in his blood; the eternal imperishable effects, never ceasing for a single moment, that it has in heaven, it can also have in our hearts.

The blessing of the full understanding of this truth is very great. The greatest complaint about spiritual life among believers is its unsteadiness: they would very much desire that the delightful experiences of several hours be the ongoing mood of life. It is the will of God that this should be so. If only you lift your heart completely above what you have experienced for this, and are concerned with the opened Sanctuary, and the heavenly life, and the eternal redemption and the incorruptible Priesthood of your Lord Jesus, then you will see that the Divine provisions for your continuous enjoyment of His fellowship is complete. And when in the morning, before you go out to the work and distraction of the day, you entrust yourself to the One who always remains the SAME, to reveal the ever-living workings of His blood and His salvation in you, then this will come to pass. In the hour of occupation, when you cannot help but think of occupation, the blessed fruit of the sprinkling of blood, the nearness of God, the purification, the victory of sin, will be appropriated to you. Our work of faith must be a constant one, but not in the sense that we must be anxiously anxious to think of it every moment. No, not so, but so that, on the bottom of our soul, we have the quiet and steadfast confidence that the Eternal redemption has taken hold of us in its heavenly action and holds us, if we will trust it for it. Thank God, we need not fear, every moment, without breaking down, we can live down here in the blessing that the blood brings us, because the workings of the blood are perpetual,

3. And no less may our faith rejoice in the all-encompassing, all-pervading of that action. When the Priests were set apart for their service, the blood was sprinkled on the ear, hand, and foot. All man was taken possession of before God; all his powers were sanctified. The ear to hear God and for God; the hand to work, receive and give by God and for God; the foot to walk with God, to enter and leave in God's service. No less does the Christian's precious blood of Christ want to rule over every capacity of man to sanctify it for the service of the Lord.

The Christian often complains about a divided life: there are some parts of his dealings or his work that are such an obstacle to his dealings with God. The only way to get this right is faith: the blood covers everything. "All things are cleansed by blood according to the law." The whole person with all his circumstances and affairs is taken up into the Sanctuary.

It goes without saying that such an experience is necessary. a very undivided surrender to the Lord. The priest who was so sprinkled on the ear and hand and foot, to have sanctified all the work of his members, must have known himself completely separate from the service of God. The believer also has to give himself to be and live entirely for Jesus. In every relation of life, his household and his occupation, his social or political affairs, he will have to give himself to live by the Spirit, according to the law and to the glory of God. Then the blood in His atoning and cleansing and sanctifying power will come upon everything: the peace of God and His nearness, with the power of heavenly life, will manifest in everything, everything. In everything he will experience the perfection of his deliverance from the dominion of sin, of his access to a walk in the light and love of the Holy God. But always on this one condition: everything must be brought and performed in the Sanctuary; the whole life must be spent there; for there the blood has its place and its strength. And this again also by faith, the faith, which delves into the consideration of what the blood has worked in the Sanctuary and is still able to do, and then holds it for it, on the basis of the word, that all that power with its own life can be continuously brought into contact.

And then, as the believer sees in his own experience how far the all-encompassing action of blood extends, his heart will also open to the vast expanse of the power of blood in the world around him. "It is the Father's good pleasure that he made peace in him through the blood. His cross, through Him to reconcile all things to himself, be it the things on the earth or the things in the heavens. " The power of blood applies to every creature, including those who "have deemed the blood of the testament with which he was sanctified unclean," or those "who deny the Lord who bought them." The experience of what the blood can do for him will teach him to view every human being in that light as being in God's mercy under the Atonement, and called to salvation through that precious blood, It will fill him with the irresistible urge to give his whole life, bought by the blood and consecrated to God, to testify of that blood, and to cooperate in word, in gifts and in prayer, that the blood have the dominion it is due. "Not perishable things like silver or gold, but the precious blood of Christ," will become him the all-encompassing thing for which he lives and dies.

A Christian, who testified that the insight into what the blood can always cleanse has become the beginning of a new era in her spiritual life, wrote some time later: "I see more and more that only the Holy Spirit in me can continue to discover and experience this hidden power of blood." May our lives thus be under the guidance of the Holy Spirit, that He can

keep us always in the heavenly joy and blessing that has been brought to us in the blood. Amen.

16: The Blood of the Lamb.

16: The Blood of the Lamb.

These are they who come out of the great tribulation;
and they have washed their long robes, and made their
long robes white in the blood of the Lamb. —*Revelation*
7:14.

We have already considered several times in our reflections on the precious blood of Christ, what it actually is that gives that blood value? From more than one point of view, scripture has answered that question. His eternal Deity, His true humanity, His infinite love, His perfect obedience: in all this we found the reason why that blood has such immeasurable power in God and man.

The word of our text calls us to consider the matter from another side today.

The new name by which the blood is called here, The Blood of the Lamb, invites us to examine what is the peculiar thing that is taught to us in this expression, and what are the special properties of the blood and its effect, which become of us discovered, then the blood is right, and could be no other than The Blood of the Lamb.

When our Lord Jesus is called The Lamb of God, there are mainly two thoughts that connect with that name. One is that He is the Lamb of God because He is slaughtered as a sacrifice for sin. The other is because He is meek and patient like a Lamb. The first one thinks of the work He had to do as a Lamb; the second, to the peace that characterized Him as Lamb. The first of these considerations is the more ordinary, and we have had several occasions, including in speaking of the Passover, to clarify the value of the blood from that point of view.

The second is overlooked too much. For this time let us turn our attention to it, so that the rich blessing that lies in it for us may be our part. From that point of view of the mind that animated Him as the Lamb, it will appear to us that it is precisely this that makes the blood so precious that it is the blood of the meek Lamb of God. We want to consider together what it says that they praise the blood in heaven as the Blood of the Lamb.

- I. This gives the blood its value.
- II. This discovers the nature of redemption.
- III. This guarantees us perfect bliss.

I. The blood of the Lamb, this is the one in which it has value. - When the Lord Jesus was on earth, He said, come here to me, and learn from me that I am meek and humble in heart, and you will find rest for your souls. He did not speak there of meekness as one among a number of other virtues that would be with Him; but as of the one which was its chief characteristic; all they needed to learn was to find rest for their souls. Whoever makes an effort to understand this right will be opened to an insight into the very essence of the work, through which our salvation was accomplished.

The Lord had come to set us free from sin. And what did that sin actually consist of? In self-exaltation or pride. This had been the sin of the angels who fell. They were created to find their life in God alone. They began to see in themselves and the wonderful gifts God had given them self-pleasure: they began to count their dependence on God and their submission to Him as a humiliation, a diminution of their freedom and salvation, they exalted themselves against God for their own honor instead of seeking God's honor. And then they fell into the abyss of corruption. Pride, selfishness, at one time turned them from angels into devils, cast them from heaven into hell; the light and salvation of heaven were in the darkness and flames of hell.

When God had created a new world with man thereon, to restore destruction through the fall of the angels, Satan came to tempt man to rise up with God with him. The temptation with which the serpent came to the woman was only to dissuade man from the submission of God. With the words he whispered to her he breathed the deadly gift of pride in her soul. And since man heard of him, self-exaltation has also become the root of all sin and misery in him. Self-love, self-will and self-sense make up his life. The self and the idol he serves. It is the thousand-headed monster who, like selfishness, self-pleasure, self-confidence, self-defense, self-glorification, is the fertile mother of all the sin and misery that can be found in the world.

In all that self, self-pride, the power of Satan works, the hidden fire of hell burns, and the soul is consumed with a thirst that can never be quenched.

If the Lord Jesus truly delivered us, only this was necessary. He had to deliver us from ourselves. He had to bring us to die the self, the self-life, and live for God again. "That it may live no longer live itself." "No one of us lives himself." This is the only way in which man can truly be saved. And there is yet no other means to open this way for us, except that the Lord Jesus Himself in his own person would lead us the path, and establish

a life, to impart to us, of which self-denial and humiliation would be the main characteristic and the inner bliss. And that is because in that life God could take his place again, to be only everything in everything.

To this end it was that the Lord Jesus had to come into the world as the Lamb of God. He had to restore the meek and humble heart in which true submission to God is shown to the earth. She could no longer be found on earth; He brings her from heaven. In heaven He humbled Himself as Son before the Father, to be sent into the world as a servant. He has destroyed himself to become human. He humbled himself as a man to the death of the Cross. As the Lamb of God, He denied Himself, with a heavenly meekness beyond thought, to be a servant of God and man, to please God and man. It was this disposition that animated Him and made it the very essence of His suffering, making Him a complete conqueror of sin. It was like the Lamb of God that He took away the sin of the world.

And this is what gives his blood such value. He has affected sin in her heart vein, and overcome it in his own person. He has bowed under God's will, and sacrificed himself for God's glory, under the most severe temptations, throughout his life, with humility and patience and meekness that was the joy of His Father and all the holy angels. He did this as the Lamb of God. And He put the crown on everything when He, as the Lamb of God, shed His blood for the atonement of sin and the purification of our souls. That is why they praise his blood in heaven as the blood of the Lamb. That is why the Father has placed Him in the center of the crown, as the Lamb that has been slain. Therefore it is that the believers, in tender admiration and love in honor of the blood of the Lamb, praise his meekness and his humility as their supreme joy and their only desire. Like the blood of the Lamb, it has value and strength for complete redemption.

II. The Blood of the Lamb, that teaches us what our redemption consists of. - The blood has value in the mind of which it is evidence. It also has its strength in the spirit it produces. The Lord Jesus came to do in person what we could not do and then tell us from the treasure of what He had accomplished what we did not have. His humility was the heavenly gift He brought from Heaven, His humility is what He wants to give in us. And just as the blood was the revelation and the fruit of divine meekness in Him, so also in us is the revelation and the fruit of our contact with the blood.

Or what is our community to his blood than a community to his dying? And his death was no more than the pinnacle of his humiliation and his self-sacrifice; the proof that there is no way to the full life of God, to the resurrection life except through death. And so his blood, as a

communion to his death, as the communication of the inner strength of his death, calls us to surrender to death from his humiliation and self-sacrifice, as the only way to the life of God. A Christian who thinks that he trusts the blood often gives in to pride and self-will and self-exaltation, when he first truly knows that it is the Blood of the Lamb that worked with his life-force in him every moment, then he sees in it both the perfect calling as the sufficient power to prove his faith in His blood in the meekness of the Lamb of God.

This is one thing to which the attention of Christians had to be drawn much more than is the case. We should know that there is no way to get to heaven except through humility, by dying entirely of our pride, and living fully in the humility of Jesus. Pride is from hell; he is the gift of Satan in our blood; pride must die, or nothing from heaven can live in you. Under the banner of this truth you must submit to the Spirit of the meek and humble Lamb, to the Lamb of God, the conqueror of all pride.

Every exercise of faith in the blood of the Lamb, every thanksgiving for the love and salvation conveyed to it, must exhort strongly to desire above all things to know and prove the humility of the Lamb of God. All your worship of God from the heart cleansed and pervaded with blood, you must strengthen in the blessed assurance that where the blood of the Lamb comes, there He Himself comes with His meekness to sanctify the heart to God's temple.

Not only must we recognize that this meek Spirit, which is of great price to God, must be our desire and aspiration, we must believe that it can really be our part. Jesus Christ is the second Adam, who truly gives back what the first Adam lost. Our pride and selfishness, everything that does and produces itself, all the misery that comes from our self-will and self-love, is nothing but the continuation of the first turning away from God, when Adam fell into the power of Satan. There is no thought of any redemption or approach to God without a general return to a life of absolute dependence, humility, and submission to God. The only way of redemption from the state of pride is death, dying of that self-life; giving that self-life in death to make way for a new life. And there is nothing in all the universe that can enable us to die, and work this new life in us, but such heavenly humility as that which brought the Lamb of God from heaven, and made it accessible to us through His death. . As He died, He was also raised, as the Lamb of God He is the second Adam, our head, and lives to give His Spirit in us.

Yes, by His Spirit, the Lamb of God will certainly give this meekness and work in everyone who surrenders his life entirely to the power of the

blood. We have seen before that the outpouring of the blood is followed by that of the Spirit, that the Spirit and the blood together testify: wherever the blood comes, the spirit also comes. John saw the Lamb standing in the midst of the throne as slain, having seven eyes, which are the seven Spirits of God, which are sent out in all countries. The Spirit works as the Spirit of the Lamb. And He works with a hidden but Divine power to breathe what is the Divine glory of the Lamb, His meekness into the heart of His.

Do you want to know how you will experience this working of the Blood and the Spirit? Do you complain that you know so little about it? Do you fear that it will not come to pass in you? Hear which is the way. The Spirit is in you as a seed of God. That seed seems small and dead, its life force is hidden and does not work. You begin to honor this seed of Divine nature in you. Stand still to believe that the Spirit is in you. Believe that the meekness of the Lamb is also as a seed in you, a hidden power of the Spirit. Begin to pray to God in that faith to strengthen you inwardly through the Spirit. Take some hour of the day, say nine o'clock, when you send up a prayer, if only for a few moments, to receive your inheritance, the meekness and humility of the Lamb. Cultivate the disposition to welcome everything that calls you to humiliation and helps you. And you can count on it that the hitherto hidden seed, the Spirit of Jesus, will open and spring up in you, and that it will be your experience that the blood of the Lamb has brought you into contact with a humility that is mighty and blessed above all thought.

III. The Blood of the Lamb: the guarantee of complete bliss. - We would have thought that the name the Lamb would only be used by our Lord in his humiliation on earth. In scripture it is used most with a view to His glory in heaven. John saw Him standing slaughtered in the midst of the throne. The four living creatures and the twenty-four elders and the hosts of heaven all praise Him as the Lamb who bought us God with his blood: "Salvation to our God and the Lamb." It is the Lamb who executes the judgment that overcomes Satan and his powers. It is the Lamb that is the temple, and the candle of the New Jerusalem. It is from under the throne of God and of the Lamb that the river flows out of the water of life. In heaven and eternity, the Lamb is everything. He is the glory and the joy there. The eternity echoes of the song. "The Lamb slain is worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and thanksgiving."

And why all that? "You are worthy, for you have been slain, and you have bought us God with your blood." It is the blood of the Lamb that has given Him that glory. By His own blood He entered into the sanctuary, and

sat on the right hand of the Majesty in the heavens. The blood did it. Because He humbled Himself to death, therefore God exalted Him exceedingly. As the Lamb of God meek and humble in heart, he has given God the honor, even in pouring out his life; therefore he is considered worthy that the song of the universe should honor him eternally. " Blessed be our God who sits on the throne, and the Lamb. "

The blood did it. The blood will do it for us too. No soul to whom that precious blood of the Lamb is sprinkled, or it shall come where the Lamb is, and where his blood is, where all who have been bought and washed with the blood must honor and praise the Lamb forever. Not a soul to whom that precious blood is sprinkled, or it will come where the Lamb will guide her to living fountains of waters, and will complete the salvation that He has begun in her when she takes part in the marriage of the Lamb, and eternally worship God where the Lamb is the temple and the candle. Yes, indeed, the Blood of the Lamb is the only, but the sure, guarantee of perfect salvation. And not only in eternity, but already here in this life. The more we immerse ourselves in the glory of eternity, and listen in astonishment to the worship of the Lamb, and consider the unspeakable salvation which He gives, the more sure our faith will be that the Blood that will do such incomprehensible things there here can work in us with a heavenly, all-transcending power. Yes, the Blood of the Lamb, which has been able to make good of sin, and to open heaven to sinners, and to bring their salvation to such a height, that blood is also able to cleanse our heart. to fill with all the power and joy that the Lamb on the throne already wants to give us here. That blood is able to cleanse us from pride, to sanctify us with the holiness of the Lamb, His heavenly meekness and humility. In Him we see the Humility crowned by God, the all-conquering Meekness exalted to the throne. He is able to reveal this in our hearts.

The Blood of the Lamb - the guarantee of perfect salvation: that in deep amazement and worship we let our hearts be filled with this truth. Our faith must take time to feast on the reality of what has been revealed to us, the reality of what takes place in heaven today and will last forever, the reality of the blood's vigorous workings also here on earth go out every moment. In that faith we must introduce ourselves to Him, who himself has washed us with his blood and makes us kings and priests. He himself will keep alive the vigorous application of the blood in us. Like a garment to be dyed, dipped in the fluid from which it must have its color, and soaked through it, so is the soul that is continually bathed and washed in the Blood of the Lamb, of the dispositions of which that blood carried and

fulfilled, fully penetrated. The meekness and humility of the Lamb will be her jewel. He himself will accomplish it. He himself through the blood as priests will make us experience the living access to God, the perpetual contact with God. He himself will give us kingship and victory through the Blood of the Lamb. Yes, he himself will put his blood in us, the guarantee of perfect salvation. That we give only the Blood of the Lamb His honor. That every day our heart sings, "In Jesus' blood is power." May they trust us every day: The Blood that works in heaven works in my heart. The blood that works wonders in heaven also works wonders in my heart. The Blood of the Lamb is my life, my song, my joy, my strength, my utter bliss. For that blood has come out of His heavenly meekness and humility, and that blood also gives me heavenly meekness and humility through which I enter heaven. The blood of the Lamb! We have come to understand it, because it is the blood of the Lamb that it has such divine value and power. It is the Lamb in His meekness and humility that has redeemed. It is the Meekness and Humility that constitutes the strength, the nature, the inner essence of redemption. It was in the way of meekness and humility that He sacrificed His own will and life, died and received a new life from God.

Learn, O Christian! that here is your way, here is eternal bliss. Let every touch of the blood be one touch with the Lamb, especially with His meekness and humility. Let your faith touch only the hem of his garment; power will come from Him. Self is our only sin and misery: complete and constant self-denial is our only redemption. A communion to the death of the Lamb of God is our only way to the life He gives. Oh, if only we knew what a sweet, heavenly heart-changing power there is in a humility similar to that of the Lamb of God, who moved Him to give his blood, how it casts out the gift of Satan and pride from our fallen nature, how who gives the water of life to quench the fire of our selfishness, how we would rather sacrifice everything than not to possess it fully. How would we boast the Blood of the Lamb as her revelation, her communication, her eternal glory. Amen.

17: When I see the Blood.

17: When I see the Blood.

The blood will be a sign to you for the houses: when I see the blood, I will pass you by. —*Exodus 12:13*.

The history of the Easter festival is known to all of us. The Lord wanted to lead His people out of the land of Egypt. On the night of their departure, He would have passed judgment over Egypt. The Lord considered Israel his firstborn son among the nations. Egypt had committed itself to this firstborn: Egypt would be punished for its firstborn children. In every house all the firstborn would be killed by the angel of destruction, who would pass through Egypt at midnight.

In many cases, the Egyptians and Israelites lived side by side. A sign had to be put at the door of every house of Israel, so that the angel of corruption would not enter there also to death. That sign would be the blood of a lamb slaughtered by the father-in-law, given by God's command. "That blood shall be a sign unto you," God had said: it would be a sign and a collateral to the Israelite, which would enable him to be completely at ease with regard to the safety of his house. It would also be a sign to God of the disposition of the householder, of his obedience to faith, upon which God would spare his house: "When I see the blood I will pass you by."

And we know the reason the blood, and nothing else, was ordered from God to sign. Though Israel was God's people, it was also a sinful people. If there was sin, if there was to act on merit, then the angel of corruption in Israel also had to practice. The blood would be the sign of reconciliation. The death of the lamb that was slaughtered was considered to be coming instead of the death that man had earned through his sin. The redemption of Israel was to take place not only through power and violence, but through justice and law. And therefore the punishment of sin from every house in Israel had to be kept away from the blood of the Passover lamb. And every housefather, by the sprinkling of blood at his house's door, was to demonstrate his acknowledgment of sinfulness and need for redemption, his trust in God's promise of salvation, his willing obedience to God's command. All this was aptly presented in the blood of the Passover lamb. In the New Testament we read: Christ our Passover lamb is slain for us. The name which He bears with excellency in heaven, the Lamb of God, mainly refers to what He has done as our Easter lamb for

our salvation. And if we want to present in the simplest way how his blood brings us salvation, we will learn it nowhere better than in the mirror of the Passover in Egypt. Until now, in proclaiming the power of Jesus' blood, we usually spoke to believers. That today we speak to the simplest and most ignorant, to those who do not yet understand this blood, whether God might give it to them to know the preciousness of the blood of Christ, from the glorious image of it that is in it. Easter celebration can be seen.

We ask all to pay attention to:

I. To the danger that the blood had to turn away.

II. To the salvation prepared in the blood.

III. On the blessings we can find in it.

I. The danger that had to be averted by the blood. The danger was so terrible. The Eternal God would send an angel of destruction with his sword. And so general. No house would be spared; in every family the crown would be robbed of it: the firstborn would die. And so sure: no power could bring salvation. And so unexpected. Terrible picture of the danger that threatens us, and of which there is no salvation except in the blood of the Lamb.

That danger is so terrible. A shelter, a rescue, has no value if it is not felt that there is danger. The blood of Jesus, however precious it may be in the eyes of God and the redeemed, has no value to the man who does not see his danger. The world is under the wrath of God. No matter how happy one lives, how much one praises about the increasing civilization and prosperity and progress, there is a black, dark cloud hanging over this world, much more terrible than over the land of Egypt. There is a day of judgment at hand when wrath and wrath, tribulation and distress will be repaid for all disobedience and sin. Christ will appear, with revenge against those who do not know God and who do not obey the Gospel. He will speak the terrible word to all who do not belong to Him: Go away, you accursed in the eternal fire prepared for the devil and his angels. Behold, the day is coming, burning like an oven, and who will endure the day of its future? And who will exist when He appears?

That danger is so general. No house in the land of Egypt was passed. The firstborn was killed from the king's palace to the beggar's hut. There was no distinction. Rich and poor, wicked and decent, friends with Israel and hostile to him, innocent children and lovable people as much as the savage oppressors of the people - that night there was no distinction. The people had sinned: the punishment would come on all without exception. The being with the judgment that comes over this world will be no different. We have all sinned; we are all under the curse and the wrath; no

one, unless God himself miraculously delivered him, or he will come into a judgment where he cannot exist. There is no reader of this sermon, whoever he is, unless he must be put before God's throne to be cast into eternal darkness because of his sins, if not God's mercy has wrought a miracle of grace upon him.

That judgment is so certain. We live in the days of which Scripture has spoken, in which mockers, who walk according to their own lusts, say, Where is the promise of his future? for all things remain the same from the beginning of creation. God is slow and gives a long reprieve, but that day will certainly come. No power or violence, no wisdom or trick, no wealth or prestige, will escape him. He's definitely coming. As true as there is a God in heaven who is a righteous Judge, just as there is sin on earth against God's holy law, so much as there is a testimony in every human heart that sin must be punished by a judge, so sure comes that day. Though the thought of the millions then being lost and of the dread of the breaking of the long-muffled fire of God's wrath, and of the unspeakable calamity of an eternal destruction before God, is too dreadful to grasp this right, or endure - it is true and certain: there hangs over the whole world and every soul, a dark cloud of the wrath of God, which will soon break loose, and will burn with a fire that will not be quenched forever.

And the danger comes so unexpectedly. In Egypt they were busy buying and selling, building and trading, living well and boasting their power and wisdom, when in one night the whole land was plunged into the deepest mourning. "And Pharaoh rose up by night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt." It was in Egypt, as in the days of the Flood, and of Sodom and Gomorrah, in an hour when they did not think so, the angel of destruction came. It will always be like that. The devil soothes people to sleep with the pleasures and pleasures of this world. Death comes unexpectedly. The judgment comes unexpectedly. While one still procrastinates to a more convenient time, while another comforts himself with the certainty that he will be saved one more time, while still others do not care at all about these things, the judgment is approaching. More than once it happened that a man lay down along the railway line, everything seemed quiet and quiet there. Suddenly the express train came and crushed it. God's judgment arrives with an incomprehensible speed and power. Oh man, because everything around you seems quiet and safe and cheerful, do not deceive. Judgment unexpectedly dawns - and then, it's too late forever. Believe it, the danger is greater and closer than you think: hurry to be saved.

II. The salvation that was prepared in the blood, that salvation was

prepared from God himself. Let this be certain to you that no human wisdom can benefit here. It is God's judgment, so terrible and irresistible, that we must escape. It is God alone who can point out the way of salvation. Salvation through the blood of a Lamb was an invention of divine wisdom. And if a sinner wants to be saved, he must learn to submit completely to God in this matter, and to rely entirely on God. He must see that he is really dealing with a Divine plan - and that as sure and mighty as destruction is, so sure and mighty is the salvation that is prepared.

The salvation is through place covering. That was the meaning of the blood of the slaughtered Passover lamb. The Israelite was as sinful as the Egyptian. If the angel of destruction came, he would have a right, yes, if it were to go right, he would be obliged to enter every house of Israel, but at the door of the Israelite he would find blood - what did that mean?

When the Israelite took the lamb and stretched out the knife to kill that innocent animal for the sake of his blood that he needed for his salvation, there was only one thought he could have. I am sinful, my house is sinful: the angel of the wrath of God comes by night, if he do right, death comes into my house, but I give that lamb to die for me, his death is for me and my house. That word, for me, in my place, was the only thought in his heart.

That lamb was a prophecy: God will prepare a Lamb. And he did it. He has, O wonder of wonders! given his own Son to die in our place. The death that Jesus died was my death: He bore my sins; now I don't have to die. The salvation that God has prepared is through place covering. Jesus, my vicar, paid and accomplished everything, everything I owed to God's will. He has completely broken the power of sin and death, and I can now be acquitted and saved from all my sins in one go. The salvation is through place covering.

The salvation is by sprinkling blood. The lamb's blood had to be strung at the doorposts. It was by no means enough that the lamb had been slaughtered and its blood shed. The blood had to be appropriated personally: the family man had to take the blood and sprinkle it at the door of his house. And so the Scriptures say that our consciences should be cleansed, and our hearts should be sprinkled, that we should be washed in the blood of the Lamb. In this salvation, God and man meet. Each has its share of work. God ordered the Lamb, his own Zoom. God through the Eternal Spirit prepared Him for a sacrifice. God promised to receive the Blood. God gives us justification and purification and sanctification through the Blood. All this is God's work. Our work is to believe in that Blood, in that faith to submit to the sprinkling of that Blood; the effect is a

true and eternal one.

Salvation is in the obedience of faith. It was a new and unheard of thing for the Israelite for an angel of corruption to come, for the blood at the door to save him. But he believed God's word. And in that faith he did what he was ordered to do. He believed in the power of that blood and performed the sprinkling of blood according to the commandment. You still have to do so, O man! who longs for the salvation of eternal death. Believe in the Blood. Be assured, if God tells you that the Blood of His Son cleanses you from all sin, that it is truth. The Blood has a wholly heavenly supernatural, even Divine power to cover and blot out sin from God once and for all. Take this as the truth of God, and insist. And then be obedient; appropriate that wonder-working Blood. Consider it for you. Bow down to God, that the Holy Spirit will apply it to you, and purify your heart with it. Simply believe in that Blood as given for you! God Almighty is faithful and will accept you for the sake of Blood. Jesus will wash you with His Blood, work in you the purification, and the joy and the power that the Blood alone can give.

III. The blood immediately delivers redemption from the judgment of God. The blood saved the Israelite once and for all from that night's imminent danger. The moment you sprinkle with that blood, you are acquitted of your sins, and the judgment of God is turned away from you. This blessing is so great, so divine, that it seems too great to man. They want to see in themselves some sign of improvement, feeling something like proof that God has accepted us. It seems unbelievable that God will justify the godless at once. And yet it is so. This is the divine glory of redemption through the blood of the Lamb, that blood has such divine power and life-work that the moment a soul believes it, it is cleansed from all its sins. You can insist, O you who desire sin and its judgment to be delivered: the blood brings salvation at once. That blood is so inexpressibly dear to God, as the evidence of His Son's obedience, that He, in honor of Him and for His delight in Him, immediately accepts and forgives you, as soon as you trust in that blood.

The blood is the beginning of a new life. You do not know where the Passover feast was associated with the feast of unleavened bread. The leaven used was some of the old dough that had been saved from the previous baking. The leaven was the beginning of destruction. Israel was to eat unleavened bread at the Passover feast, and then for seven days, to show that it would take nothing of the old life in the land of Egypt with them. Everything had to be completely new. The sprinkling with the blood of Christ is the beginning of a whole new life. The blood and the Spirit of

Christ go together: where the sinner is brought near to God by the blood, he is renewed and sanctified by the Spirit. The blood is the beginning and the pledge of a life in the service of God.

The blood ensures the love and guidance of God. Israel had been delivered from the power of the corrupting angel by the sprinkling of blood, but not yet from the power of Pharaoh. The Red Sea, and the persecution of Pharaoh, and the desert, were yet to come. But the blood was the collateral that God would take care of everything. The blood of Christ gives you access to love, to guidance, to the preservation of God. O soul, if you should understand, that God who ordered the blood of His Son, who took you for the blood, He becomes your God, who gave His Son for you: how could He not give you all with Him? donate things. This is the blessing and power of the blood: it brings you into an eternal covenant with God: He becomes your guide and your part.

The blood is the collateral and there is complete redemption. The God who delivered Israel through the blood from Egypt did not rest until He had introduced it into Canaan. God not only gives you the blood of Christ, but the living Christ himself. Because He always lives, He can save completely. He wants to take care of every moment of your life. He takes care of every weakness and need. He wants to introduce you here in this life in the full salvation of God's love; He wants to guarantee your arrival in eternal glory. The blood is the eternal and unquestionable sign to us that all that God and Christ can do will be done, and that they will not forsake us until they have finished their work on us from beginning to end, all the blessings and all the glory of redemption they find solid ground and security in this precious Blood.

O ye, who hitherto have had no part in that blood, I pray you, let yourself be moved to seek your salvation in the blood of the Lamb of God. Do not rest until you have the assurance, the complete assurance that you have been saved.

III. The Blessings We Can Find. When the Israelite sprinkled the blood, he knew he was safe. God had promised him that he could wait for the angel of destruction that terrible night. He could hear the great cry in the streets around him in peace. His safety lay in God who said, "If I see the blood, I will pass you by." How much more may we, now that we have the blood not of a lamb on earth, but of the Lamb of God from heaven, how much more may we be sure of our redemption.

Oh, all of you who read or hear this read, answer if I ask you, do you already have this certainty? Are you truly secured from the day of wrath under the covering of the Blood. Do you have the certainty that you too

have been redeemed in that Blood? If not, then hurry to receive this blessing without delay. The danger is so terrible, the redemption is so wonderful, the conditions are so gracious; don't let anything hold you back from participating. You must be sure that you cannot rest for your soul.

It is said that during Passover there was an old man who lived with his eldest son. He himself had been his father's eldest son. His son also had a son. So there were three firstborn in the house, all of whom would have to die when the angel of corruption came into the house. He was in bed sick, but he heard with interest everything his son told him about God's command to Moses. Towards evening he became restless at the thought of danger and asked: My son! are you sure that you have done everything according to the prescription? The answer was: Yes father, everything. For a moment he was satisfied, but then he asked again: Is it certain, has the blood spattered at the door? Again the answer was: Yes, father, everything is done according to the commandment. The closer it got to midnight, the more restless he became. Finally he called out: My son! carry me outside, that I see it myself, then I will rest. The son picked up the father and carried him outside, where he could see the blood on the lintel and side posts. Now I am satisfied, he called out. Thank God, now I know I'm safe.

O soul! can you say that: thank God! now I know I am safe: I know the blood has been poured on me, sprinkled on me! If not, I pray you with the dread and certainty of the judgment of God; Oh, hurry to hear God's word today, turn away from your sin, and put your trust in the Blood. Oh, do not add to all your sins these, that you despise, reject, trample the blood of God's Son. I pray you, by the mercy of God, and the wonderful love of the Son of God, flee from the wrath to come, and seek shelter under the blood that alone can save. Believe that no prayer and no religion, no works and no struggles, will benefit you. God said, When I see the blood, I will pass you by. Let it be with you: If He doesn't see the blood on me, He won't spare me. And come to this precious Savior today, who lives to wash himself with his blood, and who has never expelled any one who comes to him. - Amen.

18: Bought God with Your Blood.

18: God bought with your Blood.

You are worthy, for you have been slain, and have bought us God with your blood. —*Revelation 5:9*.

Bought: that word is understood by everyone. Commerce has such a place in our lives, everyone has used it so incessantly that the ideas attached to it as soon as they are mentioned are understood by all. The buyer's right to what was previously not his property, the value he attaches to it at the price he pays, the assurance that he will take what is bought by him, and the use he uses of all these thoughts, we may say that they speak of themselves and that they make up the life of society every day in a thousand ways.

The word of our text, taken from the song of praise of heaven, "Thou hast bought us God with thy blood," invites us to see in the mirror of the earthly trade what the blood of the Lamb has done for us, and what the right knowledge of it will do for us. The right that our Lord Jesus, the Lamb of God, has acquired on us, and the right that we now have on Him, what we can expect from Him and what He expects from us - all of this will become clear to us. If the Holy Spirit teaches us to consider the blood in the light of this parable too, our hearts will surely record the song with new joy: "Thou art worthy, for thou hast been slain, and hast bought us God with thy blood."

In the thoughts already mentioned, we pay attention to the following:

1. The right he has acquired from us.
2. The claim He makes on us.
3. The joy with which He will receive us.
4. The certainty that He will keep and care for us.

I. You have bought us God with Your blood: this shows us the right that He has been given to us. As the Creator, the Lord Jesus had a right to every human soul. Through Him God gave life to man; only to make Him a property and inheritance. Never on earth has a former had such a right as Jesus had to us: we belong to Him. »

It has happened several times that people had to repurchase what belongs to them but had been taken from them by a hostile force. A people has had to buy back its land and its freedom with its blood several times. Then that country and that freedom is worth twice as much to him. " Thus the Son of God also redeemed us from the power of Satan. God had placed

us under the dominion of His Son at creation. By yielding to the temptation of Satan in the world, man fell from God and became completely under the power of Satan: he became his slave. It was the law of God that forbade sin, and had threatened punishment: when man sinned, it was the law that gave Satan his power. God had said, in the day when you sin you fall into the power of death. God Himself gave man as a slave in Satan's prison house. And there was no way of redemption for man except by the redemption: by the payment of the price which the law should lawfully demand as a ransom for the release of the prisoners.

You know that word release. In ancient times, when it was customary to capture prisoners of war as slaves, prisoners' friends or authorities often paid a very high price as ransom for release from prison or slavery. Jesus Christ redeemed us with his own blood from the prison house and the bondage of Satan, to which he had taken us as an enemy, to which the law of God had condemned us.

Buying, buying free, always means giving one value to another. Our souls had to be redeemed: the ransom had to be paid by law. We were under her power and her sentence; she held us captive until we gave her what we owed, a compensation for our crimes committed, a perfect justice. Jesus came and gave himself in our place: His soul for our soul. He bore our death penalty, our curse death; He poured out his blood to atone for our sin. That blood became the ration through which we were redeemed; He gave his life for our life; that blood gave Him right over us forever. And now the message comes to us from heaven: Jesus bought us with His blood: He and no one else is entitled to us. Not Satan, not the world, not we ourselves have a right to us: the Son of God has bought us with His blood: He alone has a right to us: we belong to Him.

O man! be still, and listen, and recognize that right. Perhaps you never knew or never thought about it. A bargain has been made around you for eternity. For you a price is worth more than the whole world: the blood of God's Son. You have been redeemed from the power of Satan, God declares you the property of his Son. And that Son is coming today to assert His right to you. He asks you: Do you know that you belong to me? Do you want to recognize my right? His blood, His love, God as Judge, law as more credible, Satan as prison keeper, everything agrees. The Lord who bought you with His blood, He is entitled to you. Oh, let your heart answer: Yes Lord! I acknowledge it, you alone have right to me.

II. And have bought us God with Your blood: this reminds us of the claim He makes on us:

Someone is sometimes entitled to something without exercising that

right: he is not entitled to it. It is not so with Jesus Christ. He comes to us with these earnest, these urgent demands that we surrender to Him. You know how, in every earthly purchase, the buyer has the right to ask that the purchased goods be delivered. In all major businesses it is carefully determined where and when the delivery will take place. And Jesus Christ sends His servants with the demand that without delay, at the hour and place where the message is given, that there, as his purchased property, man shall surrender and submit to him. With this message, that word comes to you today. He demands that we say goodbye to every strange power that had over our rule, and belong to Him alone.

You know those strange powers. There is sin. By our descent from fallen Adam she has a dire, irresistible power over us. It has penetrated to the deepest roots of our existence: it is completely at home with us; it has become a nature. How the voice of God or conscience, how the misery that sin causes us, or the desire for the good that may be aroused in us, may draw us to leave its service - it refuses to let us, as its slaves we have the power not to break her ropes. But Jesus, who bought us with His blood, now calls us to give us to Him. How much we experience that we have been sold under sin, that the law of sin always keeps us captive again, he promises that He will set us free from its violence, that He Himself will give us the strength to serve Him as Lord. to follow. He only asks the choice of heart, the sincere declaration of our will, that we acknowledge his right and claim, and want to surrender to Him; He will cause her power to be broken.

Another one of those strange powers that control us, the world. Her needs and activities are so frequent and so urgent; they claim our lives and all his powers. The promises and the pleasures and the temptations it holds up to us are so flattering and so imperceptibly exert its influence on us that it is impossible for us to resist them. The favor and help of men, if we go with them, their displeasure and contempt for separating from them to live entirely for God, make many a slave of the world; she rules over him, and demands that he obey her. Satan is the prince of this world and exercises power over us through his power. Jesus Christ comes when he has overcome Satan and the world, and asks us to make the choice whom we will serve, Him or these his enemies. He claims us as his own. He points out to us His blood, the right that He has obtained over us, and asks that we recognize and surrender as His own.

There is another power there - which is even stronger. This is the power of the self. Here it is that sin has wrought its most dreadful destruction. The doing of our own will, the search for our own pleasure

and our own honor, is so deeply ingrained in us that, without a general revolution, it can never be different. Body and soul, mind and imagination, affection and love, everything is subject to the terrible power of pleasing self, of the dominion of self. Jesus Christ asks that self will be torn from the throne and given to death. He asks that in nothing our own will, in everything His will apply. He prays us by His love, by His blood, by His divine right to us, by His power to free us from all bonds, and to enable all He wants to have. He prays us to end the slave law, the slavery of other lords, and surrender to him as his purchased property.

Each must answer this claim, this claim of the Lamb of God. To that answer, his life will be in time and eternity. The voice comes from heaven: He is worthy; He was slaughtered. He bought us God with his blood. Oh, that our hearts no longer hesitate, but, in the faith of that Divine blood, give assent and answer: Thou art worthy, Lord! here you have what you have bought. I surrender to You as Your property.

III. You have bought us God with your blood: this guarantees us the joy with which he will receive us. When the sinner is urged to surrender to the Lord, and willingly declares himself, he is often restrained by the fear that he is too unworthy to be accepted. He feels so sinful, so dead; he so much lacks the dispositions of deep humility, of great earnestness, of affectionate love, as befitting a man who is willing to surrender to such a Lord, that he cannot believe that the Lord will soon, so completely and for him will assume forever. He cannot understand it, nor does he feel less in his heart that it is truth.

What a wonderful answer one finds to all these reservations in the word: You have bought us God with your blood. Do you not know that when someone buys something, he certainly accepts it when it is brought to him. You have often bought something. If you had paid your money for it, and it was given or brought to you, how ready were you to receive and take it. And the more expensive the price paid, the less there was any thought that you would refuse the purchased.

But —you may answer this— if I buy something, I know it is something worth its price. But I, with my sinful heart, with everything so dirty and dead and miserable — there is reason for my fear that He who bought me will not accept me. I am not what I should be. When I buy something, and I am sent bad value, I refuse to accept it; I return it with the message: This is not what I bought and what I paid for.

You are right. But hear here the difference between Him who bought us with His blood and all the buyers of this earth. He bought what He knew was bad, because it was bad, and what He wants to receive as bad,

so that His love may have the joy and honor of making it right. As marvelous as it seemed - it is the truth, however, the worse you are, the more deeply absorbed in the powerlessness of your sin, the more suitable for Him. Scripture says: Christ died for the wicked. When we were dead in sin, God loved us. Scripture speaks of those who deny the Lord who bought them: even for these his rejecters the price of his blood has been paid. Understand now, O soul, that Jesus has made an eternal purchase for you, as an enemy, as a lawful slave of Satan, wholly dead in sin, He comes unto you, as such, with the demand, that you will surrender, and with the promise that He will receive you as you are there.

I pray you, no longer let Satan keep you from your Lord and Savior. It is his whisper that you are too unworthy, that grace is not for you, as sinful as you are there. It's a lie - a lie from hell. You are completely unworthy. But not too unworthy. Because grace is only for the unworthy. If you have no desire to serve this Lord, if His love and His blood have no value to you, then say it openly, and refuse to give Him as His purchased good. But if your heart recognizes that you belong to Him - oh, come here, and believe that He will certainly accept you immediately. And let go of any doubts under the power of the one word: "You have bought me with your blood."

O soul! it is impossible that the Lord Jesus would not receive you. Between Him and the Father there has been a negotiation about you for eternity. The Father has given him justice and power over you. Now he has paid the ransom for you in a straight ransom, which redeemed you from the violence of Satan; He makes you continually call to come to Him; He now begs you again to surrender yourself to Him: how can you be so foolish as to think that He would not accept you. Do not hesitate any longer. Even if you do not feel anything, if everything seems cold and dead, come and prostrate yourself, and tell Him that since He has bought you, you are counting on Him to receive you. He will certainly do it.

IV. You have bought us God with your blood: this assures us that He will keep and care for us now. The man who has bought something not only receives it when it is brought to him: he appreciates it, he keeps it with caution. He cares for and edits and uses it, he does everything, so that it can serve and please him the most. That Jesus Christ certainly accepts us - how wonderful this is, it is only the beginning. We can count on Him who bought us with His blood to finish His work.

It is precisely the lack of insight into this truth that keeps many concerned from the surrender, and makes many a small believer always live in sorrow and worry. They do not apply what they understand so well

on earth. When a man has paid a high price for something, if only a horse or a sheep, does he not count on him to take care of it, and have it treated in such a way that it gives him joy and service? And the Lord Jesus - how do you not understand that He takes it upon himself to keep you, and to work in such a way that He can achieve his purpose with you? You cannot keep yourself from temptation or error. You cannot work yourself, or make yourself suitable for His service. You cannot control yourself, so that you know to live according to His and the Father's will in everything. You cannot do it. But He can: and He will, as the One who bought you with His blood.

O Christian! the right that the Lord Jesus has given to you is so infinitely high, so vast, so unlimited that it is possible to think that you can answer it; as I desire that every member of my body, the eye, the ear, the hand, the foot, shall serve me at all times, so the Lord requires that you, as a member of his body, with every power and mind, Serve Him anytime, anytime. You cannot accomplish it so much that you cannot even understand it. Surrender any attempt to do it, and begin every day with you to trust the Almighty Preservation and working of your Lord. As a horse or a sheep must be cared for by its owner every new day, so and so much more, as the property of the Son of God, you must be nursed by Him. Christ is not an owner standing outside of you, who is only above in heaven; He is your head, who, just as the first Adam lives within us with His sinful nature, as the second Adam lives within us with His holy nature, with His Holy Spirit. And the one thing that He calls us to do is that we trust in Him, wait for Him, rely on Him, that He will hide His work for safekeeping and perfection in the outside of our lives, hidden and unnoticed.

Let each of us learn from this what we consider to be the blood-bought property of Jesus when He once accepted us. The first, which He greatly appreciates for us, and does not tolerate will cause some damage to us. He wants to show His love to us; He needs us for His work and His honor; it is a pleasure and a joy to adorn us with His salvation, and to fill our hearts with His unspeakable joy. Ponder this until it is clear to you. The second: that our great need is to know ourselves as His property, and to have filled the heart of that consciousness through the adoring confession of it. Just as a faithful dog so often shows himself bound to his owner that he does not want to leave behind him, so let the wonderful right of property of Jesus, his blood right, be fulfilled in such a way that it be the keynote of your life every moment, and the power of an unbreakable cling to Henn. And then the third: Cultivate confidence, and let your whole soul, and

every thought as to how you will live your life and do your work, be fully controlled: the property is kept and cared for by the owner: Jesus my Heavenly and Almighty Owner, who has bought us with His blood, and appreciates the value of that blood, Jesus will certainly keep me, He will certainly work me into everything He wants to use me for.

You are worthy, for you have been slain, and have bought us God with your blood. O people, listen to that song of heaven, and let it begin to sound in your heart. Let it become the confession of your heart and yours concerning the slain Lamb. See how the blood is the power of salvation and the song of praise of heaven. See how the blood is the power that connects to Jesus with inextricable bonds. He who has never done it before today, and make his claim, and say, You are worthy, for your blood's sake you will have me. Those who have already done so, with the heavenly enthusiasm, who works the Holy Spirit out of heaven, give up all doubts and all inertia, and live entirely for the Lamb of God. O think and worship the Divine miracle, that You have been bought with the blood of God's Son, and let your whole life be the interpretation in earthly ways and conduct of the song: You are worthy! for you have been slain! And you bought us God with your blood! Amen.

19: The Sprinkling of Blood and the Trinity

19: The sprinkling of Blood and the Trinity.

Peter the elect according to the foreknowledge of God
the Father, in the sanctification of the Spirit, for
obedience and sprinkling of the blood of Jesus Christ:
Grace and peace be multiplied to you. —*I Peter 1:2.*

The divine trinity is often regarded as a bare doctrine unrelated to Christian life. This is not the consideration of the New Testament in the description of the work of redemption or the representation of the life of God. In the letters the three persons are constantly mentioned next to each other, because in each grace work all three have their share at the same time. God is the Triune: in everything he does and at all times the Three are One. This is in complete agreement with what we see in nature. There are three things in every thing: the hidden inner being, the visible form and the effect. It is no different in the Godhead. The Father is the eternal being, the hidden ground and origin of all life. The Son is the form, the expressed image, the revelation of God. The Spirit is the working force. What is the hidden Unity, which is revealed and manifested in the Son, and which is communicated and experienced in its working by the Spirit. In all their operations, the Three are inseparable.

Everything is from the Father; everything is in the Son; everything is by the Spirit.

In the words of our text in which Peter describes the believers, to whom he sends his salutation, we find the relationship in which each redeemed one stands to the three Persons of Godhead beautifully presented. They are chosen "according to the foreknowledge of the Father": in God and His counsel is the origin of our redemption. They are elect "in the sanctification of the Spirit": all the execution of God's counsel is by the Holy Spirit, and sanctification, the communication of the Divine holiness which He works. They are chosen "for obedience and sprinkling of the blood of Jesus Christ": the ultimate goal is the restoration in a position where God's will is done right in heaven, and where all will stretch to glorify that free grace which is in death and the blood of God's Son was so wonderfully revealed.

The place of the sprinkling of blood is a very remarkable one. It is called the latter as the great end-goal in which, according to the Father's foreknowledge, the sanctification of the Spirit, the submission to

obedience to Christ, is completed. That in order to understand her place and value in the plan of redemption we consider her in the light.

1. Of the glorious purpose that the Triune God imagines.
2. Of the great power by which He achieves His purpose.
3. Of the council in which everything has its origin.

I. The Purpose of the Triune God. Christians are addressed as "the elect for obedience and sprinkling of the blood of Christ."

In the Holy Trinity, the place occupied by the Lord Jesus is characterized by the name He bears as the One-begotten Son of God. He is literally and truly the only One with whom God can or will have to do. As Jesus, He is the Mediator through whom God works in Creation, through whom the creature can draw close to God. God dwells in the hidden and inaccessible light of a consuming fire: Christ is Light out of Light, the Light in which we see and enjoy the Deity. And the eternal election of God cannot have a higher purpose than to give us a part in Christ, and in Him access to himself.

In view of sin, there was no way for man to be brought back to God except through the Atonement and the sprinkling of Christ. Scripture speaks of Him as the Lamb slain before the foundation of the world. When it is said that we are chosen to sprinkle upon the blood of Christ, it tells us how in eternity God saw the sprinkling of blood as the only way by which our salvation was possible, if the one needed by which the door would be opened, the right and the ability to participate in all the blessings of His love. And it tells us that when the blood takes the place in our eye and heart that it has in the eye and heart of God, we certainly enter into the full enjoyment of what has been acquired to us by it.

What those blessings are, we have abundantly heard from the word of God. You who were far off have been brought near by the blood. We have boldness to enter into the Most Holy through the blood. He has washed us from our sins in his blood. How much more will the blood of Christ cleanse your conscience to serve the living God. The blood of Jesus Christ cleanses from all sin; such and more other words tell us that the purification, and ability to draw close to God, that the living and real entrance into fellowship with Him is the blessed effect of sprinkling blood on our hearts and consciences. In the depths of eternity that blood of sprinkling was the object of the Father's unspeakable pleasure, as the redemption are those chosen. Does it not speak of itself that when that blood becomes the pleasure and joy of the sinner, and he seeks in his blood his life and salvation, that God's heart and his heart will meet one another, and that in the blood there will be an inner agreement and

community is found that cannot be broken by anything. The Father has chosen us for the sprinkling of blood, that we surrender completely to it, we find all salvation there.

But there is one more word to it: chosen for obedience and sprinkling of the blood of Christ. It is here that the two sides of grace life are most comprehensively composed. In the sprinkling of blood, we have what Christ does for and for us. In obedience we have what is expected of us. The creature can have no salvation other than in the will of God, and doing it as it is done in heaven. The Fall was nothing but man turning away from God's will to do his own. Jesus came to fix this and bring us to obedience. And God lets us know that in His eternal election, He had these two things in mind: obedience and sprinkling of blood.

The combination of these two words teaches us a very important lesson. This namely: that obedience and sprinkling of blood go together inseparably. It was so in the Lord Jesus. Of his obedience alone, his shedding of blood has its value. The blood is the life of the soul. Life consists in the mind and the will. The power of Jesus' blood lies only in the fact that He has offered Himself blamelessly, that He has done God's will with His will. He obeyed to death, therefore God exalted him. The soul that receives Jesus blood takes the indefinite obedience to God as her life. Obedience and sprinkling of blood are inseparable. The mind of Christ and the sprinkling of blood must be the mind of the Christian who is sprinkled with it. Whoever wants to come to the blood must first surrender in the obedience of faith. And also to a life entirely in the obedience of faith. He must understand that the blood cries incessantly: God's will must be done to death. Who really experiences the power of Jesus blood will prove it through a life of obedience. In the heart of God, in the life and death of Christ, in the heart and life of the true Christian, these two always go together.

If there is a Christian who asks why he enjoys peace and purification through the blood so little, he can almost certainly be sure that the reason is that he did not give himself completely to be obedient. If anyone asks how he can get the full enjoyment of the power of the blood, one answer must be: make sure you are absolutely obedient. Let your slogan be: in nothing my will, in everything God's will: that teaches you the blood of your Holy One. Do not separate from one another what God has put together from eternity: obedience and sprinkling of blood: they will carry you to a perfect salvation. From eternity God has chosen you to both.

It may be that you shrink from this claim. You seem too obedient to such an obedience. And even the sprinkling of blood, when you hear of all

the power and salvation they can bring, seems too high to you. Take heart. Hear what the word further proclaims to us.

II. Of the power by which that goal is achieved.

The Holy Spirit is the great power of God. In the Holy Trinity it is He who goes forth from the Father and the Son so that they can do their work through Him, and His all-fulfilling hidden work, and that He may reveal and make them known. In the New Testament He bears the name Holy more than the Father and the Son, and is almost exclusively called the Holy Spirit, because it is He who transmits the Holiness from the inner being of God into the redeemed. The Life of God is the dwelling place of His Holiness: the Holy Spirit, where He brings the life of God, communicates and maintains the Holiness of God. That is how He is called the Spirit of Sanctification. And so it is said here that we have been chosen for obedience and sprinkling of the blood of Christ in the sanctification of the Spirit. It is entrusted to the Holy Spirit to watch over us with His sanctifying power, and to bring us to what God has ordained for us.

Chosen, in sanctification of the Spirit to obedience.

The Spirit of Sanctification and Obedience: these two go together in the plan of God. Here we also have the answer to the objection that we just mentioned, that we would not be able to obey God. Knowing this even better than we did, He made provision. He gives us the Spirit of sanctification, which so renews our heart and inner nature and fills it with a holy heavenly power that we are truly capable of obedience. The only thing that is necessary is that we know and trust the indwelling of the Spirit in us, and then follow His guidance. His internal action is so soft and hidden, He unites so fully with us and our powers that we still think that it is our own thinking or will, where He is already the hidden worker. Because of this denial of Him, we have no courage to believe, where we have a conviction of sin or a will to obedience, that there is certainly the power to accomplish there. That therefore every one who truly enters into obedience, took great care to remain silent for a long time in the faithful confession: God's Spirit is in me, and bow to God in prayer with the prayer that He gives him by that Spirit internally powerfully reinforced. In the sanctification of the Spirit, this is the power of obedience.

And no less to the experience of what the sprinkling means and brings. Here is the reason why so many complain that in all that he learns from the blood, and hears, and thinks, and believes, he experiences the power of it so little. No wonder. In all that learning, and hearing, and thinking, and believing, it is mostly mental work. And if one also prays for the Holy Spirit, it is already with the expectation that He will give us clearer ideas

of the truth. No - this is not the way. The Holy Spirit lives in the heart: He wants to work there first and most. The heart must first come straight: then the mind will not take the truth merely as a matter of understanding, but keep it in the life of God. We are chosen in the sanctification of the Spirit, not in the activity of the mind, to the sprinkling of blood.

That anyone who wants to know the power of Jesus' blood held it. The Spirit and the Blood testify together. It was through the outpouring of the Blood, it was through the sprinkling of the blood before God in heaven that the Spirit was set free to dwell among us and in us. It was right to assure to the hearts of the disciples the glorious and powerful effect of the blood in heaven, in the opening of a free and bold access to God, and to them the salvation and power of the heavenly life which now was to say that the Holy Spirit was sent into the hearts. The first Pentecostal gift, in its full power and blessing, is also our portion, our inheritance. That we cease to seek the salvation and blessing of the blood in our own strength. That we begin to live as people who are led in the Sanctification of the Spirit to the full experience of what the blood is able to do, and it will become, as never before, the living entrance to an everlasting indwelling with God and communion with Him. We will know what it is to have a conscience cleansed in the blood, to have no more conscience of sin, to have completely cleansed the whole heart of the evil conscience, and thus the boldness to everlasting fellowship with God. The Holy Spirit, when we entrust ourselves to His guidance, is able to bring us in a moment, where we expect everything from Him.

We have seen what is the work of the Son and what is the work of the Spirit: that we now ascend to see the place that the Father takes.

III. The council in which everything has its origin. Peter writes to the elect according to the foreknowledge of the Father, in the sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ. The Father and His counsel is the origin of everything. And that both in the Godhead and in the plan of redemption. In the Godhead the Son is from the Father; the Spirit from Father and Son. The whole counsel of redemption is likewise everything only according to the intention of Him who works everything according to the counsel of His own. From the greatest, the order of the work of the Son and the Holy Spirit, to the smallest, the determination of every part in the history and fortunes of His kingdom, and the election of those who take part in it, everything is work of the Father. Sanctification of the Spirit, obedience, and sprinkling of blood is the elect's part according to the foreknowledge of the Father.

Scripture unquestionably teaches an eternal election. That this

teaching is so much contradicted, because it is a divine mystery, is too high for our understanding. That she has an appearance of injustice can be agreed. We do not deny that it leads to conclusions that seem too strange and too terrible for our minds. To grasp her, one had to have the Omniscience and the Wisdom of Him who sits on the throne. And to take our place on that throne, and to give our judgment on the eternal fate of mankind, we may hold back from that. Our place is before the footstool of the throne, in the deepest humility, in faith of what God speaks, and the worship of Him whose doing is beyond all our thoughts.

Our text calls us not to reason about what is mysterious in this mystery, but to delight ourselves, if we are believers, in what is revealed in it, and to use it in our lives. And then this truth calls us to pay particular attention to the solid ground in which all our salvation expectations are rooted. The sprinkling of blood, and the obedience that accompanies her, and the sanctification of the Spirit, through which both come to our full dominion in us, all these things are from God. and so far, in the sprinkling of blood in heaven, and the sending of the Spirit out of heaven, has done so gloriously, that he will carry it out just as confidently and gloriously in your soul. This is the right use of the doctrine of Predestination: to prostrate before God and to recognize that from Him and through Him and to Him are all things and only to expect everything from Him. Take your place before God, O Christian, in deep humility and utter dependence. Do not think that now that God has revealed himself in Christ and the Spirit, that in your use of what you know of this you can work out your salvation. Not at all. It is God who works in you, wanting and accomplishing it, before you work it out. It is God who must work in you through the Spirit, who must manifest Christ in you through Him. Give glory to God and release the deepest. dependence on Him be the keynote of your life of faith. If God doesn't do everything in you, everything is nothing. If you expect anything from yourself, you will receive nothing. If you expect everything from God, God will do everything in you. Let your expectation be of God alone.

Apply this to everything we have thought of obedience. Chosen for obedience! How sure that obedience is indispensable: that it is possible: that the salvation of God lies in her. As a man, the Son was obedient to death. But this was because He said, The Son can do nothing of himself. He gave himself so that the Father would work everything in Him. Let every desire to do God's will, every fear of one's own weakness, drive you to Him who has chosen you for obedience. Predestinated to obedience: That gives assurance that you can be obedient. God will be himself.

Carrying out his purpose in you. Don't be anything to Him: He will be everything.

Especially apply it to the blessed sprinkling of the blood of Jesus Christ. It was this that led us to choose this text. Your heart longs not true to live every day under the full realization: I am sprinkled with the infinitely precious, the Divine blood of the Lamb. Your heart longs for all the blessed workings of that blood - the redemption, the forgiveness, the peace, the purification, the sanctification, the approach to God, the heavenly joy, the victory, which all come through the blood, in full and to experience continuously. Do not fear, do not fear: you have been chosen from God to be sprinkled with the blood of Christ Jesus. You may count on Him as God to give it to you. Wait for him continually in the meekness of the soul, expect it with boldness; He works all things according to the counsel of His will. He himself will work it in you.

Apply it also to the sanctification of the Spirit. It is the link that connects the middle at the end, the power that carries out the eternal purpose of God and life in obedience and sprinkling of blood. Do you feel that this is the one thing you need, and what you have to wait for to receive the full blessing, know that it is God Himself who gives the Spirit, who works by the Spirit, who wants to fill you with the Spirit. The God who has chosen you in sanctification of the Spirit, how would He let you lack what without which His purpose cannot be carried out? Oh, count on it, ask and expect it with full boldness, to live in the sanctification of the Spirit is possible, for it has been planned for you forever.

The Sprinkling of Blood in the Light of the Trinity - How Wonderful and Wonderful It Is. The Father has invented her and elected us to it! The Son has finished her and ministers to her from heaven to obey! The Spirit of sanctification. He makes them our own, keeps them strong in us and communicates to us all the blessing she has acquired us. Blessed sprinkling of blood! the revelation of the Triune God! that they may be our joy and our life every day. Amen.

20: Washed in his Blood.

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To him who loved us and washed us from our sins in his blood, and made us kings and priests to God and his Father, to whom be glory and power for ever and ever. Amen. —*Revelation 1:4-5.*

The Apostle John had lived in Patmos in the Spirit at the gate of the opened heaven. Time and again the glory of God and the Lamb and the redeemed in heaven had been shown to him in the faces of God. The most amazing of all that he had seen was that what always caused the four beasts and the twenty-four elders, and the angels, and the redeemed, and the whole creation to fall in delight and worship, the sight of a Lamb in the midst of the throne, standing as a sacrifice. And of all he heard was what made the deepest impression on his soul: the record that was made in heaven of the blood of the Lamb. He had heard it in the hymn of praise to the redeemed: Thou art worthy, for thou hast been slain, and hast bought us with God with thy blood. And in the elder's words this was the explanation of a question, to which he himself had no answer: These are they that have washed their long white garments and made them white in the blood of the Lamb.

John had been ordered to write what he had seen and heard. He started his book (I: 4-6) with a greeting as we find it in the Epistles. Grace to you and peace from Him who is, and who was, and who is to come, the Everlasting God. Then He calls the Spirit: And of the seven Spirits that are before His throne. And then follows: And of Jesus Christ, as he had seen Him, the Firstborn from the dead, the Chief of the Kings of the earth. The report of the Lord fills his heart with joy and praise and, impressed by what He has heard in heaven, he exclaims: He who loved us and washed us for our sins in his blood, and made us to Kings and Priests, to him be glory and power for ever. Amen. It is the blood, it is the crop in that blood, which is the center of his song of praise. And so glorious and so heavenly is this blessing to him, with the love from which he came, and the salvation to which he leads, that his heart, kindled with the fire of heaven, proclaims in heavenly enthusiasm: To him be the glory and the power in the eternity.

We have occupied ourselves for a time with the blood of Christ. If there is one thing that suits us, that it must be proof that we have known

some of the glory and power of that blood, it must be this that we also cry out at the thought: Let him be in glory of eternity! We want to practice the song of praise to John, whether it should be given to us to see something of what he saw, to feel of what he felt, to receive something from the fire that animated him, and to make some of the sacrifice of praise that he has brought. That we draw attention to the place of the blood and this praise and ask what it says:

I. That He has washed us in his blood?

II. That He made us Kings and Priests?

III. That he loved us?

IV. That glory is due to him for all this?

I. Him who has washed us from our sins in His blood.

We all know what the word washing means. We wash the body to purify away the slightest impurity that clings to it. Our clothes are washed to remove any stains or blemishes. Sin is not only a transgression of God's commandment, which is imputed to us as guilt, and for which we must have remission or forgiveness. Every sin has an effect in our own soul, it is a pollution that clings to us. The blood of Jesus not only brings us forgiveness. No, when it is brought to the heart by the Spirit through power, then the blood also has a power of purification, so that our souls, in the awareness of the full power of redemption, are of the feeling of filthy contamination before God, as who know they are whiter than snow. John speaks of this double effect of grace in his first letter: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity. Just as he had just said before: If we walk in the light, alike. He is in the light, that is in the forgiving and sanctifying love of God, so we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanses us from all sin. This refers to the continuous, continuous cleansing of sin and someone who walks in the light and communion with God.

And where does this washing take place? What is it actually that crop becomes? It's the heart. It is in the deeply hidden inner life of man that one experiences this effect of blood. Jesus said, The kingdom of God is within you. It is in the heart that sin has penetrated: the whole life is pervaded by it. It is in the heart that the blood must penetrate: as deep as the life of sin is permeated, so deep it must also be cleansed from the inside of the blood. We know that when a piece of clothing is washed, the water with its purifying power must penetrate as deeply as the blemish has penetrated in order to drive it out and remove it. Likewise, the blood of Jesus must penetrate to the deepest roots of our existence: our hearts, our

whole personality, must be filled with the power of that blood. The blood cleanses from sin: where sin was the blood must go after it: where sin reigned the blood must rule; the whole heart must be washed in the blood. As great and deep as the heart is, as manifold and lively as its workings, so wonderful and all-pervading is the working of the blood. It is in the heart that we have been washed with the blood of Jesus.

That is why it is said: They have washed their long robes and whitened them in the blood of the Lamb. One can know a person's position or orientation from the clothing. A royal robe is the sign of a royal dignity. Dirty and torn clothes are evidence of a poor and debauched life. The white robes are the holy walk. Thus we read of the bride of the Lamb: It was given to her to be clothed with clean and shiny fine linen, for that fine linen is the justification^a (or righteousness) of the saints. And so says the Lord Jesus: You have some few names in Sardis, who have not stained their garments, and they will walk with me in white garments, because they are worthy.

From the heart are the endings of life: the more the heart is washed with blood and cleansed, the more the whole walk will be cleansed. The whole man internally and externally is cleansed in the power of the blood.

And how is this washing accomplished? It is Jesus himself who does it. Him who has washed us from our sins in his blood: the beginning is an act that Jesus personally accomplishes for us, the continuation is just as much a work He does in us. And it is a work that He does through the Holy Spirit in us. Sin is in our lives: our thinking, wanting, and feeling is all under her power. And not as a power that rules them externally or at times, but which is so united with their action that they themselves are completely sinful. And this place that has taken sin, the Spirit of God wants to take now. The Spirit is life, and He becomes the life of our life. It is through Him that the Lord Jesus works in us, also the working of His blood to wash and cleanse, to keep alive and powerful. He is a Priest in the power of imperishable life: with a power that never ceases, the purification in the blood of God's Son is performed on us. And as one washes and cleanses himself every day, and thereby refreshes and refreshes himself, so the Lord gives the soul that trusts Him to enjoy the everlasting joy of cleansing in his blood. It is he who washes us from our sin. And on our side it is through faith. The belief that took the first forgiveness of sin. expands to a spiritual understanding of the divine power and the everlasting action of the blood. It gains a spiritual understanding to understand that, just as the blood in the Sanctuary of God above it has abated everything and has completely purified sin there

before God, it can purify everything with the same power in the Sanctuary of our heart. It sees how, where the Living Jesus lives in the heart of the great High Priest, He always maintains the washing in his blood in full force. And it teaches to summarize the whole salvation in that one: Jesus himself who has washed us with his blood is our life.

II. Him who made us Kings and Priests, God and His Father. This is the dignity to which the purification in the blood prepares and exalts us: in this is seen the power of the blood.

If we want to realize rightly the spiritual coherence between our dignity in the blood, then we must think of the Lord Jesus Himself. It was only after He had shed His blood that He could enter the Sanctuary as a Priest and climb the Throne as King. The blood was to do away with sin, and was therefore His sanctification to appear as a Priest before God's Holiness, His victory to rule as King in God's Glory. He has his place as Priest-King solely through the blood. Such heavenly Divine power had the blood.

And when the blood comes to us now, and is recognized by our faith in its full strength, it also works in us the mind and ability of Priests and Kings. As long as one only thinks of the forgiveness through the blood, as all that it brings us, the soul of the Royal Priesthood will not understand or desire anything. But when one is taught by the Spirit to believe that what the blood for Jesus personally accomplished will also be wrought in us, the heart opens to the glorious truth: the blood opens the way to a Royal Priesthood. With the Lord Jesus and with us. That we therefore do not dwell on the principles, but continue on to the perfection, to the knowledge of the perfection that has been prepared for us in the Lord Jesus - the entrance to life in the sanctuary, to the communion of the life of Jesus, our Priest King in His power.

And what does it say now, that when He has washed us with His blood, He also makes us Kings and Priests, God and His Father. The main idea, in mentioning a King, is that of power and rule. In mentioning a Priest, that of purity and approach to God. Jesus' blood makes us priests, gives us access to the closeness and love and fellowship of God. The blood cleanses us so that we are fit: Jesus so fills us with His Spirit, with Himself, that we approach God in him priestly and true. Jesus' blood carries so much within it the victory of sin and death that it infuses us with the awareness of His victorious power and makes us rule over sin and every enemy: He makes us kings. Jesus, the living Priest-King on the throne. cannot show his full strength in us by working on us from above and without: only through indwelling. When He, the Priest-King, makes his

home in us, He makes us Kings and Priests.

And we want to know why: the answer is not far to be found. Why was Jesus placed on the throne of heaven as the Priest-King? For the blessing of man, for the glorification of God in man. As a priest lives. He only for others, to bring us near to God. As King only to reveal the Kingdom of God in us and through us. And so he makes us priests, that we should serve the living God, that we might draw near to him, to be filled with his blessing, to bless others. As Priests under the blood of Christ, we live for others, to pray for them, to labor for them, to teach them, to bring them to God. Being a Priest is not a vain selfish salvation: it is the power and the urge to enter into God before men, the power to pray and receive and bear and give blessing. And when He makes us Kings, it is the addition of another side and the completion of the priesthood. Therefore, the idea of power is brought to the fore. Jesus fills us with a royal sense; He makes us rule over sin, over the world, over people. In the midst of all circumstances and difficulties, of all opposition or hardening, the Christian who allows himself to be made king of Jesus lives in the joyful assurance that he is one with him who has overcome, that he is more than conqueror in him .

III. Him who loved us.

We have spoken of the blood in which Jesus has washed us, and of the glory to which he lifts us: that we now ascend even higher to the source from which all this has come. It is: He loved us. If we will know the salvation that God gives us, we will know it so that it will vote us, as John did to the praise, Let him be glory! we must know it especially in the love of Jesus as its origin and life force. That love is its supreme glory: just as it emerges from that love as its beginning, it must lead us to that love as its ultimate goal and being. Love always indicates a personal, reciprocal relationship. That is the wonderful, incomprehensible of salvation, that the Lord Jesus wants to honor us with his love, his friendship, to fellowship with us as His loved ones, to fill and to fill our hearts with His Divine love.

It is especially John who teaches us in his Gospel what this love is. There the Lord Jesus tells us that just as the Father loved him, so he loved us. The Lord Jesus was one with the Father in essence and life. We can hardly conceive of what that unity is. But love, as the revelation of that unity, makes us understand it. In love the Father goes out of himself, and communicates himself to the Son, finds his life and happiness in Him, gives the Son all that He has, and lives with Him in a life of ceaseless giving and receiving. The Father has no life or happiness or pleasure except in the Son. With this same love, Jesus loves His own. He gave himself for them; He gives himself to them and in them; He wants no life

but in them. From the first love of compassion and compassion, to the love of pleasure and fellowship, He leads her into a unity in which they dwell in Him and He in them. His lust and rest are in them, and they learn with all the saints to understand and experience something of a love beyond knowledge.

In this love the soul can be introduced personally, only through the Holy Spirit. The love of God is poured out into our hearts by the Holy Spirit that has been given to us. The love of God is such a supernatural, heavenly power, we can think of her a lot and give us some impressions through that thought, but her essential communication from heaven is such a divine thing that it is only the soul who is very tenderly and wholly guides and teaches the Holy Spirit, who will truly know her. It is clearly presented in Scripture as the fruit of the indwelling of Christ in the heart. Only where the intimate fellowship with the Lord has become somewhat the joy and experience of every day, can the soul know what the Lord means when He says: Remain in this love of mine.

Him who loved us, and washed us from our sins in His blood, and made us Kings and Priests, God and His Father! Let us look to Jesus as He became man, and suffered and died for us, to give His blood for us; Let us allow Him to discover the meaning and heavenly power of that blood in us. He will teach us that the most wonderful of all His work is that it is the gift and carrier of His eternal, infinite love toward us. Show us what He is taking us to, the perfect participation in His Royal Priesthood and His glory; He will give us the foretaste of enjoying the love that makes us one with Him and wants to have her life in us forever. And our first and last thought of Jesus will be like Him who loved us.

IV. To him be the glory and the power for all eternity.

The words of this praise are usually used from God. Our Lord Jesus is God, and they also belong to him. Worship is here brought to Him as our Savior. Here at the end of our series of endeavors about His blood and what He has acquired for us with that blood, this praise will be the appropriate expression of the disposition that befits us.

To him be the glory and the power for all eternity. The words come from a heart filled with the joy of the personal experience of redemption. John speaks as one who lives in the full love of his Lord, who knows in his heart and feels that he has been washed in the blood, who finds that Jesus has made him King and Priest. His praise is that of one who rejoices with an unspeakable and glorious joy, a joy kindled by the songs of heaven that He has heard. That we take it to heart. Nothing will enable us to participate in this praise in truth, and send it involuntarily from the depths

of a cheerful heart, than the living experience of the love of Jesus, of the power of His blood to wash us , and of the Royal Priesthood in which He makes live. To truly inflict glory and strength on Jesus, my heart must be filled with that glory and strength inwardly. "Out of the abundance of the heart the mouth will overflow. See this on Pentecost. How it was that this crowd of one hundred and twenty moved to praise and praise the Lord. From heaven the Holy Spirit had brought the glory and strength of the Lord Jesus into them: the glory and strength, because they were full of it, could then rise from them back to Him and flow out to others. This is the Glory and the power of Jesus: when He gives and works in one soul His love, the washing in His blood, the Royal Priesthood. Then the heart overflows itself: to Him be the glory and the power.

O you who have walked with us God's Word, to see what the glory and power of Jesus' blood is, our lives should not be full and walk every day with the tone of praise and worship: to him be the glory and the power ? You agree to me: it was necessary. And it is possible. Jesus himself, who is the center of this threefold blessing: Love, and the Blood, and the Royal Priesthood, Jesus himself wants to make himself known in us by the Spirit, so that we experience all these blessings in Him without ceasing. That, as far as we know it, with every thought of it, we cry out, Let Him be glory! Any conviction that our praise is too weak and too seldom heard, has too little of the joy of heaven, can bless us as he drives us to search for such a full blessing that the heart always overflows. Oh, it is possible: Jesus lives, Jesus loves us, Jesus himself washes us in His blood. He gives us the sense of Kings and Priests through His indwelling. It is possible: He can give our lives full of the experience expressed in the praise: to Him be the glory and the power.

My brothers! we hope to meet malkander once in the multitude who have washed their garments in the blood of the Lamb, and who are not weary to sing, Thou art worthy, for thou hast bought us with God in thy blood. Let us practice every day in preparation for that glory to sing the song here: Him who loved us, and washed us from our sins in His blood, and made us Kings and Priests, God and His Father: glory and power for all eternity. Amen.

[a](#)Not the word usually translated justification.